تزوکات تیموری

تحریر ابوطالب حسینی تربتی بفارسی

با ترجمه انگلیسی آن

از روی چاپ ۱۷۷۳ شهر اکسفرد

بطریق افست نقل شد

انتشارات کتابفروشی اسدی شماره ۶

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طهران - میدان بهارستان

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دیباچه

آنچه بنـام **واقعات تیموری** یا **ملفوظات تیموری** شناختـه می‌شود کتابیست بفارسی که حاوی بعضی مطالب تاریخی است‌و بقلم شخصی بنام ابوطالب‌حسینی تربتی‌تحریر یافته و او دعوی کرده‌است کـه اصل کتاب بزبان ترکی جغتائی و بانشـای امیرتیمور گـورکان بوده است و یادداشتهای شخصـی او بوده‌است از وقایع زندگانـی‌و سلطنت خودش . این کتاب دوقسمت دارد ، یکی ملفوظات و دیگری تزوك یا تزوکات (بمعنی بنیانها و تأسیسات و طـرحها و تعبیه‌ها) . همین‌قسم اخیراست که‌باراوّل‌در ۱۷۷۳در اکسفرد باترجمهٔانگلیسی‌و مقدّمهٔ مفصّلی به انگلیسی انتشار یافت و خواننده اینك چاپ مجدّد آن‌را در دست دارد . مترجم کتاب به انگلیسی شخصی بنام میجر ویلیام دیوی Major W. Davy بوده‌است‌و مهیّا کنندهٔ متن فارسی از بـرای چاپ‌و ناشر مجموع متن‌و ترجمه شخصـی بنـام جوزف هوایت Joseph White که در آن زمان در اکسفرد مدرّس زبان عربی بوده است . مصحّح و ناشر بعضی از عبارات متن‌را حذف کرده بوده‌و ترجمهٔ آنهارا هم نیاورده‌است ، مع‌هذا این متن‌و ترجمه‌خالی از ارزش نیست واقدام به تجدید طبع آن مفید می‌نمود . متن فارسی همین قسمت یعنی تزوکات در ایران بچاپ سنگی همراه قابوس نـامه باهتمام رضاقلی‌خان هدایت لله باشی در۱۲۸۵ هجری منتشر شده ، و ترجمهٔ انگلیسی قسم نخستین یعنی ملفوظات نیز توسّط میجر چارلز

استیوارت Major Ch. Stewart در ۱۸۳۰ در لندن بچاپ رسیده است . قسم تزوکات بفرانسه هم ترجمه شده و مقالهٔ مفصّلی نیز به آلمانی در بارهٔ تمام کتاب تحریر شده‌است . رجوع شود به «ادبیّات ایران» تألیف استوری ج ۱ ص ۲۸۰ تا ۲۸۲ . عنوان تزوکات تیموری گاهی نیز بر هردو قسمت کتاب اطلاق شده‌است ، ولی آنچه در این دو قسم آمده‌است گویا اصل ترکی نداشته‌و از انشای امیر تیمور نبوده است . ابوطالب حسینی تربتی که خویشتن‌را مترجم این کتاب از ترکی بفارسی معرّفی می کند در مقدّمه‌ای که بران نوشته‌است دعوی می کند که در حرمین اشرفین در کتبخانهٔ جعفر پاشا حاکم یمن کتابی ترکی دیدم از ملفوظات عالی حضرت جنت مکانی فردوس آشیانی صاحبقرانی ... آن‌را از ترکی بفارسی نقل نمودم .

ظنّ اینکه این مطلب را ابوطالب حسینی راست نگفته باشد و تمام کتاب اختراع خود او و تلفیق و تحریر اخباری باشد که از کتابهای تاریخی مثل ظفرنامهٔ نظام‌الدّین شامی و ظفرنامهٔ شرف‌الدّین علی‌یزدی وغیره برداشته‌است بسیار قوی است ، مخصوصاً که دارای اغلاط تاریخی متعدّد است . از مقدّمهٔ کتاب دیگری بنام **ملفوظات صاحبقرانی** تألیف افضل بخاری برمی‌آید که در ۱۰۴۷ وقتی که‌این کتاب ابوطالب حسینی تقدیم شاه جهان گردید و بر وی خوانده شد آن پادشاه متوجّه خطاهای تاریخی آن واختلافاتی که بین مندرجات این کتاب‌و مضامین‌ظفرنامهٔ یزدی موجوداست گردید و به محمّدافضل پسر تربیت خان بخاری امر کرد آن را باکتب تاریخ مقابله کرده اغلاط آن‌را مرتفع سازد و عباراتی‌را که ابوطالب حسینی از خود

افزوده‌است حذف کند و کتاب‌را از نو بصورتی مفصّلتر انشا و تحریر نماید ـ و او این‌کار را کرد.

در اینکه‌درعهدامیرتیموریادداشتهائی دربارهٔ واقعات‌زندگانی او نوشته می‌شده‌است (نه توسط شخص او بلکه بقلم وقایع نگاران) گویا تردیدی نباشد، زیرا که غیاث‌الدّین علی‌یزدی آن‌را بدست داشته،و نظام‌الدّین شامی‌وشرف‌الدّین علی‌یزدی هردو ازآنها استفاده کرده‌اند. در ظفرنامهٔ شامی (چاپ فلیکس تاور، ۱۹۵٦، ج ۱، ص ۱۰ تا ۱۱) اشاره‌ای باین خبر آمده‌است که ملخّص آن اینست: در سال‌هشتصدو چهار امیر صاحبقران باحضار بندهٔ کمینه نظام شامی‌مثال داد، واشارت عالی نفاذ یافت تاتاریخی که‌جهت‌آن حضرت و صادرات افعال ایشان از مبدأ ظهور این دولت ابد پیوند الی یومنا نوشته‌اندو ترتیب‌آن کما ینبغی بتقدیم نرسیده این بنده به تنقیح‌و ترتیب آن مشغول گردد، امّا بشرطی که از حلیهٔ تکلّف و پیرایهٔ تصلّف مصون‌و محروس‌باشد ... علما درحقّ سخن پسندیده گفته‌اند ما تدرکه العامة ولا تنکره الخاصة ... التزام کردم که سوانح حالات و وقایع‌صادرات ایام این‌دولت چنانچه تاغایت ضابطانی که حاضر بوده‌اند و ملازمانی که در سفرو حضر وقایع و حوادث‌را ناظر، ثبت کرده باشند لباس عبارتی پاك بی‌تکلّف پوشاند.

و شرف‌الدّین علی یزدی بتفصیل بیشتر در باب این‌مطلب بحث می‌کند و خلاصهٔ سخنان او اینست (ظفرنامه، چاپ‌کلکته، ج ۱، ص۲٤ وما بعد):

حضرت صاحب قران‌را در سفر و حضر پیوسته اعاظم ارباب

عمایم از سادات و علماءو فقهاء و اهل فضلو دانش از بخشیان ایغور و دبیران فرس ملازم می‌بوده‌اند و همواره جمعی ازیشان بـر حسب فرمان هرچه وقوع می‌یافت از صادرات افعال و اقوال آن حضرتو واردات‌احوال ملك و ملّتو ارکان دولت همه‌را تحقیق نموده باهتمامی تمام قلمی می کردند ، وحکم چنان بود که هر قضیّه چنانچه درواقع بوده باز نموده‌شود بی تصرّفی‌دران بزیادتی و نقصان ... وهم به‌اشارت علیّهٔ آن حضرت اصحاب‌بلاغتو براعت آن‌را کسوت‌عبارت پوشانیده بنظمو نثردر سلك تألیف می کشیدندبهمان شرط که در ضبط آن‌رفته بود ، و بکرّات در مجلس عالی بسمع مبارك می رسانیدنـد تا وثوق تمام بصحّت آن حاصل می‌شدو بدین نمط منظومه‌ای ترکی و مؤلفی فارسی هریك ازان مشتمل بر معظّمات احوال و اوضاع آن حضـرت رقم زدهٔ‌کلك نظمو تألیف شده بود ... حضرت سلطنت پناهی (یعنـی شاهرخ) مجموع نسخ مذکوررا از منظومو منثور ترکیو فارسی از تمام ممالك طلب داشته جمع آمده بودو آماده نهاده ... الی آخر .

با وجود این نسبت کتاب ابوطالب حسینی به امیرتیمورامروز مورد قبول محققین نیست ، و اگرچه متنی ترکی وجود داشته است او آن‌را در دست نداشته ، و بهرحال آن‌هم انشای خود تیمور نبوده است ، و مسلماً بعضی از اشارات تاریخی آن با آنچه در ظفرنامه‌های شامیو یزدیو تواریخ دیگرآمده‌است اختلاف فاحش دارد . مع‌هذا کتاب بخواندن می‌ارزد ، و مخصوصاً از این‌حیث که‌فارسی وانگلیسی آن باهم‌است از برای دانش‌آموزان و دانشجویان سودمنداست .

در مقدّمه‌ای که جوزف‌هوایت‌بر متنو ترجمهٔ چاپ خودنوشته

است اطلاع داده‌است که : نسخه‌ای که متن از روی آن چاپ و با ترجمه‌منتشر شده‌است در کتبخانهٔ دکترویلیام‌هنتر Dr. W. Hunter محفوظ است*. ترجمهٔ فصلی از این نسخه‌را نمونه‌وار در ۱۷۸۰ من منتشر کردم و بسیارمورد توجه شد؛ و خواستم تمام‌را ترجمه کنم در نقل اصطلاحات نظامی‌و تعبیرات مأخوذ اززبان تاتاری چنان‌اشکالاتی پیش راه من آمد که ناچارکار ترجمه‌را به مستر دیوی محوّل کردم که هم‌ازلحاظ آشنائی‌بفنّ‌نظام ، وهم از جهت علم به‌زبان،شایستگی بیشتر دارد . ترجمه‌را تمام کردو بهندوستان رفت و کار نشر کتاب بعهدهٔ من افتادو در مراقبت نشرمتن‌و طبع ترجمه‌و تهیّهٔ فهرست به وظیفه‌ای که داشتم عمل کردم . طبع این‌متن‌و ترجمه علاوه براینکه خواننده‌را با محصول فکر تیمور آشنا می کندو از اعمال اوآگاه می سازد وسیلهٔ خوبیست از برای تعلّم زبان فارسی که امروز در مستملکات ما درهندوستان بجهت انگلیسیهائی که آنجا مانده‌اند وکار می کنند کمال لزوم‌را داردو موجب امتیازو مزیت‌است .

سپس نامه‌ای‌را نقل می کند که‌مستردیوی راجع به اصیل‌بودن یا حقیقت نداشتن نسبت این تزوکات به‌شخص امیرتیمور نوشته‌است . وی دلایل و براهینی بر صحّت این انتساب اقامه کرده‌است که کلیهٔ آنها استحسانی‌است‌و خود او اقرار کرده‌است که هیچ برهان تاریخی بر صحیح بودن این نسبت بدست نیاورده است . بعد از آنکه ملخّص اقوال شرف‌الدّین علی یزدی‌را (که سابقاً گذشت) ترجمه کرده و

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* بنده نمی‌داندآن نسخه فعلاً کجاست و آن کتابخانه یاموزهٔ دکترهنتر چه شده‌است .

آورده است می گوید که از روی همین یادداشتها و بکمك آنها تیمور بعدها تاریخ زندگانی خود و طرحها و تعبیه‌های خویش را شخصاً نگاشت ولی چون تاریخ خصوصی بود نسخهٔ آن منتشر نشد، و شرف‌الدّین علی یزدی و میرخواند صاحب روضة‌الصّفا آن‌را ندیدند و فقط بدست مورخین دورتر و متأخرتر (= ابوطالب حسینی!) رسید.

چون این گفتار مستر دیوی مبتنی بر دلیل و مدرکی نیست و بطلان این انتساب امروز مسلم است ارزش آن‌را ندارد که بتفصیل باز گفته شود.

جوزف هوایت در انتهای مقدّمهٔ خود فهرستی از گفتارهای حکیمانهٔ امیر تیمور که درضمن این کتاب آمده است چاپ کرده است. این فهرست را که بانگلیسی است شخصی از دوستان وی بنام هندرسن Hendersen از روی همین ترجمه ترتیب داده، و عبارات استخراج شده از آن را در تحت چهار عنوان: گفتارهای سیاسی، گفتارهای نظامی، وقایع مهم، گفتارهای دینی، تدوین کرده است.

خردادماه ۱۳۴۲

مجتبی مینوی

from *many circumstances*, accurate translations of such Letters, Memorials, and Treaties, by a gentleman unbiassed by party, faction, or interest, and under their own immediate protection, must be highly acceptable and advantageous to the India Government at home. Such a person would also be able to translate into the Persian language all such Treaties and Letters, as they might have occasion to send or write to the native Powers of Hindostan; which might be transmitted to India under their proper Seal, and consequently not be liable to an erroneous translation abroad.

"I HAVE been informed from good authority, that several gentlemen in the Direction, a very few years ago, were sufficiently convinced of the utility of such an establishment. The arrangement and expences of a regular Persian Secretary's Office at the India House, by some who are advocates for œconomy, might be esteemed an objection: but this, I conceive, may be easily obviated. For such a person as I have pointed out, might be induced, for a moderate salary to undertake the Office: he might reside in, or at any distance from the Capital; the necessary papers might be transmitted to him by their proper Secretary for the time being, and might be returned by him to the same Secretary, with their translations.

"THE foregoing Observations contain all that occurs to me on the subject, and I sincerely wish, that they may afford you some little assistance, in proving the high importance of Persian literature; and that you will be enabled to point out the propriety of promoting in this country the study of a language, so necessary to the servants of the Company, so advantageous to the Company themselves; and, from the extent and wealth of their Territories and Commerce, not an unimportant object to the British Nation.

I am, &c.

WILLIAM DAVY"

F I N I S.

order to promote the ſtudy of the Perſian language; and to enable ſuch young men, as were intended for the India ſervice, to acquire the rudiments of that uſeful knowledge at home. The return of theſe gentlemen to India rendered their intentions abortive: but thoſe intentions, nevertheleſs, tend to prove the high idea they entertained of its importance and utility.

"IN a word, the neceſſity of a knowledge of the Perſian, to gentlemen reſiding in India, may, I think, be placed in a very clear point of view, by the following conciſe and ſimple Query, or Compariſon. If an inhabitant of France, a Spaniard, a Swede, or a Dane, were to viſit England with a view of improving his fortunes, would it not be neceſſary for him to learn the language of this country, in order to render himſelf capable of filling any employment whatever, either Civil or Military?

"THE general ſtudy of the Perſian language would be productive of one other advantage to the Eaſt India Company, well worthy their attention. From the ſmallneſs of the number of thoſe who have acquired a practical knowledge of the Perſian language, and the ſtill ſmaller number who have returned to England poſſeſſed of that knowledge, I have been led to believe, that a Department, which I ſhould conſider of much importance to the Company, has not hitherto been eſtabliſhed. If the ſtudy of the Perſian ſhould meet with the encouragement it merits, and, in conſequence thereof, the application to that ſtudy ſhould become general, many gentlemen might return from India well qualified for the purpoſe, and with ſuch moderate fortunes, as might not place them above the acceptance of the office I am about to point out. It is well known, that the Court of Directors annually receive from their ſettlements in India, Letters, Memorials, Treaties, and other important papers, in the Perſian language, tranſmitted to them as vouchers by their officers abroad. It is true, that tranſlations of ſuch Papers are uſually ſent with the originals. But it muſt be well known to gentlemen converſant in India affairs, that

their junior ſervants, that a knowledge of that language is neceſſary to their promotion. If they were taught to know, that an acquaintance with the Perſian was the principal avenue, through which they were to expect to arrive at ſuperior rank, and that that knowledge for the future would be ſo far ſubſtituted in the place of ſeniority, as to render ſeniority of no avail without it, it would then become the principal object of the junior claſſes of their ſervants; and the language of courſe would be generally ſtudied.

"It may be added, that the above ſcheme, though a partial, would be no bad ſcale, by which to meaſure the abilities of their younger ſervants: for though a knowledge of that language in the perſons who poſſeſſed it, could not point out the extent of their abilities; yet the want of that knowledge in thoſe who could not acquire it, would certainly diſcover thoſe who had no abilities at all. For a man who, ſo circumſtanced, wanted talents, memory, or perſeverance to form a moderate acquaintance with any language whatever; although he might make a tolerable ſmith, or carpenter, or bricklayer, would certainly turn out a very bad merchant, a very indifferent inſpector of a province, or military officer.

"In my ideas of the utility and importance of a knowledge of the Perſian in the ſervants of the Company, I am ſupported by the opinions of ſeveral of the firſt Characters who have appeared in India; amongſt whom, Mr. Hastings, now Preſident of the ſupreme Council in *Bengal*, and the late Governor Vansittart, are particularly diſtinguiſhed. Thoſe gentlemen did not think the Perſian unworthy their attention; they found leiſure to acquire a knowledge of that, and, conſequently, of the language of Hindoſtan; in which they doubtleſs found their advantage. And I have been credibly informed, that both Mr. Vansittart and Mr. Hastings had in contemplation the eſtabliſhment of an Academy in England, in order

maſters of the language, and that in a very moderate ſpace of time.

"THE advantages ariſing from a knowledge of the Perſian to gentlemen in India have not, till within theſe few years, been perfectly underſtood. In fact, its *general* utility has not exiſted but from that period, when the Company found it neceſſary to place the entire adminiſtration of the provinces of *Bengal* and *Bahar* in the hands of their own proper ſervants. It is therefore reaſonable to ſuppoſe, that a circumſtance which did not immediately ſtrike many of the ableſt of their ſuperior officers abroad, could not ſuddenly engage the attention of their adminiſtration at home. And hence we muſt account for the little encouragement hitherto given to the ſtudy of the Perſian language.

"BUT I conceive it is now evident, that the Court of Directors, from the information which they have from time to time received, are fully convinced of its great utility; and that they are determined to promote the cultivation of it to the utmoſt of their power. For to this intention we muſt aſcribe the very neceſſary encouragement which they have given to the learned Author of the Perſian and Arabic Dictionary; the firſt volume of which has been already publiſhed. Of this valuable work, as appears by the printed propoſals, they have engaged to take one hundred and fifty copies: which, it is reaſonable to ſuppoſe, they intend to diſtribute among their ſervants abroad, and thereby to facilitate the ſtudy of the language, now rendered infinitely more eaſy than it was formerly, by the labours of the foregoing and another learned Author; whoſe Grammar, added to this Dictionary, has entirely removed every poſſible impediment. Indeed, all that appears wanting at preſent to promote a general application to the Perſian in India, is a proper encouragement on the part of the Eaſt India Company, ſupported by their orders and authority; and a conſequent conviction in their

have occaſion to correſpond, ſometimes to negotiate with the chief men of the diſtricts and provinces, where he may be, or through which he may have occaſion to paſs: and theſe negotiations, however trifling they may at firſt appear, have been frequently known to lead to matters of vaſt importance. This is another, and, I think, no bad reaſon, why an officer ought to be acquainted with the Perſian and Hindoſtan languages.

"In oppoſition to the foregoing it may be aſſerted, that the difficulties attending the ſtudy and acquiſition of a copious and elegant language, differing totally from our own in phraſe and idiom, and cloathed in unknown, complex, and obſcure characters, would be inſurmountable to many; and that the various occupations and buſineſſes, in which the Company's ſervants in India are employed, cannot afford them leiſure and opportunity to engage in ſo troubleſome and arduous an undertaking; and therefore, as heretofore, the acquiſition of this valuable knowledge muſt be left to thoſe young men, who, from curioſity, ambition, or ſuperior abilities, are inclined to devote themſelves to ſuch difficult ſtudies. In reply to the *firſt* of the above objections, I can, from perſonal knowledge, venture to affirm, That a very moderate ſhare of abilities and of memory, ſupported by a common proportion of perſeverance and attention, are ſufficient to overcome the ideal difficulties, ariſing from the copiouſneſs of the language itſelf, from the difference of the idiom, and from the obſcurity of the character.

"In anſwer to the *ſecond*, I will allow that the occupations and employments of the Company's junior ſervants are many and various; and that if pleaſure and diſſipation be admitted of the number, they have not a moment to ſpare. But ſuppoſing it practicable for them to curtail their attendance on the laſt mentioned important buſineſſes but for two ſhort hours in the day, I do aſſert, that they may with eaſe make themſelves maſters

and the grievances complained of generally originate from their knavery, avarice, and extortion.

"True it is, that in *Bengal*, the Dialect bearing that name is now moſt frequently uſed in the tranſacting of mercantile concerns; but it does not follow, that the Perſian language, and that of Hindoſtan (vulgarly called the *Moors*) are therefore entirely ſuperfluous: on the contrary, I conceive it to be eaſy to prove, that if the Company's civil ſervants were generally acquainted with the Perſian, they would find themſelves enabled to fill every department in which they could poſſibly be placed, without the aſſiſtance of any medium whatever.

"In a *private commercial light* alſo, I think, much may be ſaid in its favour. Individuals, ſuch as could find leiſure to ſtudy the language, would reap a ſingular advantage from the knowledge of it. In the weſtern provinces of Hindoſtan, though not ſo univerſally in Bengal, the Perſian is uſed in all mercantile tranſactions: and if the ſtudy of it was generally followed, and applied to practice, hundreds of *Surcors* and *Banians*, who now eat up two thirds of the merchants profits, oppreſs the country under the name of Engliſh *Gomauſhtehs*, and brand the character of their maſters with infamy, might be diſcarded and turned adrift; or at leaſt meet with ſuch checks, as would, in a great meaſure, put a ſtop to their rogueries.

"It may be further obſerved, that the ſtudy of the Perſian is by no means unworthy the attention of the *Military*, for this plain reaſon; becauſe it is the beſt, and indeed the only road to a perfect acquaintance with the language of Hindoſtan; without which, no officer, however great his military abilities, can be eſteemed properly qualified to command a battalion of our native troops. The loſs of more than one detachment from that very deficiency, has proved this beyond diſpute. It may be added, that an officer on a detached command, muſt always have

abroad throughout the provinces and diſtricts of the Company's territories, for the purpoſes of ſuperintending the cultivation and regulation of the countries, the adminiſtration of juſtice in the *Kucherics*, or native courts of Judicature, and the collection of the Revenues *. Many alſo are appointed to the different Factories, to ſuperintend the fabrication and making up of the Inveſtments for the European market.

" HAVING given this detail of the employments, to which the ſenior and junior civil ſervants of the Company are in rotation appointed, I think it will be needleſs to dwell on the great utility, and indeed abſolute neceſſity of a knowledge of ſome language or other, underſtood in the country, to gentlemen ſo employed †; or to ſhew how much more effectually they would be able, with ſuch knowledge, to do their duty, than they can now through the medium of their *Surcors*, or native Clerks ‡, to whom, from an ignorance of the language, they are obliged, in a great meaſure, to delegate their authority, to pay an implicit attention to their advice and opinions, and, what is ſtill worſe, from the above deficiency, to receive through them every complaint and grievance of the ſubject; though the complaints are frequently levelled againſt thoſe very Agents,

* It may be neceſſary to obſerve, that this arrangement took place but a very few years ago; and therefore the importance of the Perſian in the point of view now under conſideration, is to be dated from that period only.

† It is true, that *in Bengal*, but in Bengal only, an acquaintance with the dialect of that province, might be made to anſwer the purpoſes of gentlemen employed as above-mentioned: but as that dialect would be of very little uſe to them, even in the neighbouring province of Bahar, much leſs in any other part of Hindoſtan; as the Perſian, on the contrary, is the polite language throughout the Empire; and as it is impoſſible to acquire a knowledge of that, without forming, at the ſame time, a familiar acquaintance with the *Moors*, from the intimate connection between them; and as the *Moors* is the vulgar tongue of all the Mahummudan natives, and is as well known to the generality of the Aborigines or Hindoos, as to the Mahummudans themſelves; for theſe reaſons it is evident, that the Perſian is moſt worthy the attention of Europeans.

‡ The *Surcors* are all Hindoos; and by ſome little knowledge of the Engliſh, which they are careful to acquire, are enabled to act as Interpreters to the gentlemen who employ them.

and

quate degree of knowledge. A Perſian interpreter ſhould not only be able to ſpeak fluently in the Language, but to read all ſuch Letters as he may receive; not only to read all ſuch Letters, but to anſwer them with his own hand, if the importance of the ſubject, of which they treat, ſhould render it neceſſary. Otherwiſe the ſecret negotiations and correſpondence of government are liable to be made public through the medium of the native *Munchees*, or Writers, whom he will be obliged to employ and truſt. Some natives he muſt have, to aſſiſt in the ordinary buſineſs, from its great multiplicity; but even this, by a proper encouragement of the ſtudy of the Language, might be obviated. Junior ſervants, when qualified, might be appointed to act under their Seniors, and the natives be totally excluded. And ſuch a Plan, I am convinced, would be productive of much advantage.

"From the foregoing hints, I dare ſay, you will be able to prove, that the ſtudy of the Perſian, in a political point of view, is highly worthy of encouragement.

"The general ſtudy of this valuable Language, abſtracted from all political views, is a matter of very great importance to the Eaſt India Company. How it is poſſible that their civil ſervants ſhould be able to do their duty effectually in the various poſts and offices to which they are appointed, without any knowledge of it, is difficult to conceive. That by far the greater number of them do perform the buſineſſes allotted to them without a knowledge of any of the country Languages, is certain; but that the manner in which they perform them muſt be exceedingly defective, every one will be convinced, by reflecting on the nature of the offices which they fill. Servants of all ranks * are detached from the preſidency, and ſpread abroad

* By theſe are meant Writers, Factors, junior and ſenior Merchants, and in the more important departments, often members of the Council: but theſe laſt are generally aſſiſted by European Interpreters.

of the ſubject, gives a very ſtriking inſtance of the fatal conſequences that may enſue from employing native interpreters in our tranſactions with the princes of Hindoſtan; and judiciouſly points out the poſitive neceſſity of entruſting the execution of ſuch important concerns to European gentlemen only*. Nothing indeed can be more abſurd or dangerous, than for the government in India to rely on the honour and integrity of natives for the tranſaction of ſuch weighty, political matters, as I have pointed out; and more eſpecially to confide in that inferior claſs of them, who are content to bear the yoke of ſervitude under a foreign power from neceſſity, or pecuniary motives. Such are all the native ſervants to Europeans. But that natives of a ſuperior rank are not altogether proof againſt the influence of gold, I have met with ſeveral inſtances. A very ſtrong evidence of the above aſſertion I have now in my poſſeſſion; namely, exact copies of all the Letters wrote by the reigning Mogul, *Shaab Aulum*, in the years 71, 72, 73, to the ſeveral independent Princes of the Empire. Theſe copies were regularly tranſmitted by one of the King's confidential ſecretaries, and often came into my poſſeſſion, before the perſons to whom they were ſent could receive the originals. By this means the councils, negotiations, and intrigues of the court of Dehli, and of others, the native Powers and Princes of Hindoſtan, were entirely laid open to our inſpection. This happened during the period that I had the honour to fill the poſt of Perſian Secretary to SIR ROBERT BARKER, the then commander in chief of the forces of *Bengal.* The above, I think, is a ſtrong and pointed proof: and it follows, that European gentlemen only can, in prudence and in policy, be entruſted with this important buſineſs; and that a partial knowledge of the Perſian Language is by no means ſufficient to qualify even them to be truſted. To be able ſimply to converſe in the Perſian, is a very inade-

* Vide Hiſt. of the Military Tranſactions of the Britiſh Nation in Hindoſtan. Vol. I. p. 350, &c.

quate

"We are to consider, that the territories now under the dominion of the East India Company, the provinces of *Bengal* and *Bahar*, with part of *Orissa*, the coast of *Coromandel*, and the settlements on that of *Malabar*, are together twice as extensive as Great Britain and Ireland. In a word, such is their extent, and such their importance, that it has been deemed necessary to keep on foot an army of fifty thousand disciplined men for their defence and protection: for that is the amount of the forces of the three establishments, *Bengal*, *Madrass*, and *Bombay*. These rich and fertile territories, except where embraced by the ocean, are separated and surrounded by native independent Princes and Powers, some of them exceedingly formidable. It follows, that dominions so extensive and so situated, must be secured and protected as much by policy as by arms: a vast political system must be established; an exact and perfect balance of power must be preserved; the weak must be supported, the too powerful must be circumscribed and depressed. For these purposes Friendships, Alliances, and Treaties, must be formed with some in opposition to others; and these Alliances, Treaties, and Friendships, must again be dissolved, and give way to others, as the strength, influence, and resources of the different independent Princes of the Empire may be diminished or increased. Hence the everlasting train of conferences, correspondences, and negotiations, with the native Powers. Hence the necessity of watching their motions, discovering their hidden strength and resources, and diving into their secret councils, connections, and alliances. These are all businesses of the first importance; they require the strictest integrity, and the most profound secrecy in the negotiators: and finally, these businesses are all to be transacted in, and by the assistance of, the Persian tongue.

"Mr. Orme, a very accurate and able historian, whose long residence in India enabled him to acquire a perfect knowledge of

Glouceſter, *Sept.* 24. 1779.

MY GOOD FRIEND,

IN compliance with your repeated applications, I have at length taken up my pen, with a determination to reply as fully as poſſible to all your Enquiries.

"I CANNOT communicate any "important facts of times or places, when and where a want of knowledge of the Perſian in the ſervants of the Company has been attended with particular diſadvantage to their affairs *in a political point of view*:" one only, ſupported by proof, occurs to my memory, of which I ſhall ſhortly take notice. Such facts, in their full extent at leaſt, have not lately exiſted; becauſe, for ſome years paſt, a a few gentlemen have been found tolerably well qualified to act as Perſian interpreters in the tranſaction of the Company's more important concerns with the native Powers. That ſuch facts did formerly exiſt, is certain; and that the want of ſuch knowledge now would be attended with ſtill worſe effects is as certain. To prove which, I think, you will meet with little difficulty. The ſame reaſons which will eſtabliſh the authority of the fore-going obſervations, will moreover be ſufficient to prove the poſitive neceſſity of a ſtill more extenſive and general knowledge of the Perſian, than has hitherto been acquired by the gentlemen in India.

WE

THE foregoing Specimens I intended to have introduced by an Eſſay of ſome extent on the great importance and utility of the Perſian *Language, and by a Propoſal for eſtabliſhing a* Perſian *Profeſſorſhip in the Univerſity of Oxford. But having ſince met with a pamphlet of much merit, written ſome years ago by Governor* HASTINGS, *directed to the ſame object, I have thought it unneceſſary to proſecute my deſign.*

Whilſt I was engaged in writing the intended Eſſay *and* Propoſal, *I received from Mr.* DAVY, *in anſwer to my repeated enquiries, the following* LETTER: *which places the importance of the* Perſian *Language for tranſacting the Company's affairs in* India, *in ſo clear and juſt a light; is founded throughout on ſuch ſtriking facts; and ſupported and illuſtrated with ſo many judicious obſervations and remarks; that I conceived it to be highly worthy the attention of the* Eaſt India Company, *and of the Gentlemen in their ſervice. Impreſſed with this idea, notwithſtanding I afterwards relinquiſhed my original deſign, I determined, if poſſible, to lay the Letter before the Public: but as it was communicated for my private uſe only, Mr.* DAVY's *approbation was neceſſary for the purpoſe; which, at my particular ſolicitation, he has been pleaſed to grant.*

I may enjoy health, and ſee the deſtruction of my enemies. Every one of theſe is RUDER; whoſe infinite power I reverence: RUDER, whoſe fullneſs is in all. All that has been, it is He. All that is, it is He. All that ſhall be, it is He.

The foregoing Prayer is extracted from the Judger Bede: *to which it may be curious to ſubjoin a Deſcription of* RUDER, *to whom it is addreſſed, as contained in another ſacred Book, intitled the* Atherbun Bede.

THE Angels having aſſembled themſelves in Heaven before RUDER, made obeiſance and aſked him, O RUDER, what art thou? RUDER replied, were there any other, I would deſcribe myſelf by ſimilitude. I always was, I always am, and always ſhall be. There is no other, ſo that I can ſay to you, I am like Him. In this Me is the inward eſſence, and the exterior ſubſtance of all things. I am the primitive cauſe of all. All things that exiſt in the Eaſt, or Weſt, or North, or South, above or below, it is I. I am all. I am older than all. I am King of Kings. My attributes are tranſcendent. I am truth. I am the ſpirit of creation; I am the Creator. I am the knowledge of the four BEDES.* I am Almighty. I am purity. I am the firſt, and the middle, and the end. I am the light. And for this purpoſe do I exiſt, that whoſoever knows Me, may know all the angels, and all books, and all their ordinances. And whoſoever knows the learning of the Bedes, from thence he will learn the duties of life, he will underſtand truth, and his actions will be virtuous. And to thoſe who practiſe virtue, will I give fullneſs and tranquillity.

RUDER having pronounced theſe words to the Angels, was abſorbed in his own brightneſs.

* The ſacred Writings of the Hindoos in the *Shanſcrit* language.

live. O RUDER, turn my underſtanding toward thee, for thou art the Lord of power. I beſeech thee to keep all creatures which belong to me, whether man or beaſt, in quiet and ſecurity. Preſerve all the inhabitants of this city. Afflict them not with ſickneſs: do thou, RUDER, give them health, and drive diſeaſes far from them. We all come before thee in ſupplication. Grant unto us all thoſe bleſſings, which our fathers aſked of thee for us, when they were deſirous of bringing us into exiſtence. Old men, and young children, and infants yet unborn, all join in ſacrifice and prayer unto thee. O thou, who art ever young and mighty, thou ſource of joy, be gracious toward me. O thou, who wanteſt nothing, who art worthy of adoration, I reverence thee. O thou, who employeſt thy arms for my ſecurity, who haſt thouſands of thouſands of weapons; ſcatter my enemies, and deſtroy them: for thou, RUDER, art ſupreme in every part of nature. Exert for my protection thy powers, which are over the earth, the air, and the heavens, and under the earth: which ſhew themſelves in the plains, in the vegetation of the trees, in the various ſpecies of living creatures, in the waters, and in food provided for the ſupport of life. Thou, who deſtroyeſt all which eat the food and drink the waters; who art amidſt the guardians of the highways and in the places of worſhip; in all thou art the infinite RUDER: in every one I implore thee to protect me, and to diſarm my enemies. To thee, and all thy other various powers and attributes not here enumerated, I offer reverence. Ten times toward the Eaſt, ten times toward the South, ten times toward the Weſt, and ten times toward the North, I bow myſelf before thy earthly powers, and invoke their aid that I may enjoy health and ſee the deſtruction of my enemies. Ten times toward the Eaſt, ten times toward the South, ten times toward the Weſt, ten times toward the North, and ten times with my eyes on Heaven above, I bow myſelf before thy aerial and heavenly powers, whoſe arrows are the wind and rain: I invoke their aid, that

I may

I REVERENCE thee in the Sun, which is thy Image, whilſt it ſcatters a hundred thouſand vivifying rays over the univerſe whilſt in meridian brightneſs it diffuſes gladneſs; nor leſs when at morn or eve its flaming countenance denotes thy anger. Turn away that anger from me. I reverence him who is the ſource of joy to living creatures, whoſe nature is exempt from decay, and knows not the increaſe of age. — To Him and all that ſprings from Him I owe reverence and honour.

O RUDER, ſtring thy bow to defend me from all my open or ſecret enemies. Shoot the arrows of thy quiver to deſtroy them. When thou haſt deſtroyed my enemies and unſtrung thy bow, and taken off the points of thy arrows, and art rejoiced; then grant that I likewiſe may rejoice. But thy bow is not like other bows, nor thy arrows like other arrows. Thou needeſt not to ſtring the bow, nor to ſharpen the points of arrows. Thou needeſt not the ſword like other ſwords, to accompliſh thy purpoſes. O thou who canſt fulfil deſires, whoſe deſigns no enemy can baffle, guard and protect me on every ſide, and drive my enemies far from me.

O RUDER, thy arm is like ſhining gold. Thou art the Lord of all armies. All cauſes of things have their origin in thee. Thou art the cauſe of cauſes. Thou art ſpace. The verdure of the fields is thine. Thou art Lord of all the beaſts, and the birds, and other living creatures. Thou art the Guide. Every light that ſhines is thy light. Thouettereſt into all: thou ſuſtaineſt all.

O PUNISHER of thoſe who go aſtray, O Lord of life, O pureſt of Beings! terrify not thy creatures, ſtrike them not, deſtroy them not: nor let even one of them ſuffer pain from thee. O thou, who giveſt ſtrength to the feeble, and medicines to the ſick; grant me thy ſupport, that I may enjoy health and live.

A PRAYER directed by the BRAHMINS to be offered up to the Supreme Being; written originally in the *Shanscrit* Language, and translated by C. W. BOUGHTON ROUSE, Esq; from a Persic Version of *Dara Shekoo*, a Son of *Shah Jehan*, Emperor of Hindostan.

O RUDER, I reverence thee in thy Majesty and in thy Displeasure. I reverence thy Arrows, which convey destruction; and thy bow, thy quiver, and thy arms, which are the givers of victory. Look toward me with that countenance of benignity, mild like the face of the moon, by which thou bestowest joy, and doest away all sins.

O THOU, who art the Lord of mighty mountains, dispel the pains of all mankind; make them joyful and defend them from harm: and grant that I may remain secure under thy guardianship and protection. Thou art the great Physician of Physicians! heal thou my infirmities; disperse my vicious and malevolent inclinations, which lead me into the road of evil.

I REVE-

From the repoſitory of his beneficence proceeds the autumnal gale,
Which beſpangles with gold the carpet of the garden.
It is his preſence that enflameth the orb of day,
From whence every atom derives its light.
Should he hide his countenance from the two great luminaries of the world,
Their *mighty* ſpheres would deſcend quick into the area of annihilation.
From the vault of heaven to the centre of the earth,
Which ever way we direct our thought and imagination;
Whether we deſcend, or haſten upwards,
We ſhall not diſcover one atom uninfluenced by his power.
Wiſdom is confounded in the contemplation of his eſſence;
The inveſtigation of his ways exceeds the powers of man.
The angels bluſh at their want of comprehenſion;
And the heavens are aſtoniſhed at their own motion.

The Exordium of JAUMI's Poem, entitled, *Eusoof* and *Zoolleikha*.

IN the name of him whoſe name is the refuge of the Souls *of the faithful*;
Whoſe praiſe is the ornament of eloquent tongues.
The moſt high, the only God, the eternal, the omniſcient;
He who beſtoweth ſtrength and *power* on the feeble *and the helpleſs*.
The heavens he illumines with multitudes of conſtellations;
And with the human race he decorateth the earth, as with ſtars.
He who prepared the vaulted roof of the revolving ſphere,
Who raiſed up the quadruple fold of the elements.
He who gives fragrance to the boſom of the roſe-bud,
And ornamenteth the parent-ſhrub with wreaths of flowers.
He weaveth the garment for the brides of the ſpring,
And teacheth the graceful cypreſs to erect his head on the border *of the lake*.
He crowneth with ſucceſs the virtuous intention,
And humbleth the pride of the ſelf-conceited.
He accompanies the ſolitude of thoſe who watch the midnight *taper*;
He paſſeth the day with the children of affliction.
From the ſea of his bounty iſſues the vernal cloud,
Which waters alike the thorn and the jeſſamine.

From

SPECIMENS

OF

COMPOSITION

IN THE

PERSIAN LANGUAGE

See the PREFACE.

La Croix.	Mr. Davy.
Samarcande	Summurkund.
Sebaſte	Seewaus.
Sultan	Sooltaun.
Syria	Shaum.

T.

La Croix.	Mr. Davy.
Tauris	Tubburaze.
Tekil	Tukkul.
Termed	Turmuz.
Timur	Timour.
Timur Bec	Abu'l Munſoor Timour, and Ameer Timour.
Tocatmich	Touktummiſh.
Tocluc	Tughulluk.
Touchi	Jouji.
Tranſoxiane	Mauwur u Nuhur.

U.

La Croix.	Mr. Davy.
Uzbec	Ouzbuk.

V.

La Croix.	Mr. Davy.
Veli	Aali.

Y.

La Croix.	Mr. Davy.
Yakou	Jaukoo.
Youſef	Euſoof.

Z.

La Croix.	Mr. Davy.
Zagataie	Chugtauee.

La Croix.		Mr. Davy.
Deli	—	Dehli.
Diarbekir	—	Deaur a Bukkur.
	E.	
Egypt	—	Miſſur.
Elias	—	Ouleaus.
Emeſſa	—	Hums.
Emir	—	Ameer.
Enderabe	—	Anduraub.
Erlat	—	Aurlaut.
	F.	
Fars	—	Fauris.
	G.	
Gehanghir	—	Jehaungheer.
Gelair	—	Jullauir.
Georgia	—	Goorjiſtaun.
Gete	—	Jitteh.
Ghengis Can	—	Chungauze Khaun.
Gihon	—	Jihoon.
	H.	
Hadgi	—	Haujee.
Herat	—	Hurraut.
Houlacou Can	—	Hullaukoo Khaun
Huſſein	—	Hooſſein.
	I.	
Irac Agemi	—	Erauk a Ajjum.
Irac Arabi	—	Erauk a Arrub
Iſpahan	—	Isfahaun.
	K.	
Kech	—	Kuſh.
Kei Coſru	—	Ki Khiſſero.

La Croix.		Mr. Davy.
Kerbela	—	Kurbullau.
Ketuer	—	Kuttoor.
Kirman	—	Kurmaun.
Kivac	—	Khiook.
	M.	
Macan	—	Maukhaun.
Mahmoud	—	Muhmud.
Mahomet	—	Mahummud.
Malatia	—	Mulluteah.
Malek	—	Mullik.
Mazenderan	—	Mauzinduraun.
Mellou Can	—	Mulloo Khaun.
Mir	—	Ameer.
Miranchah	—	Meeraun Shaah.
Mirza	—	Ameer Zaudeh.
Mobarekchah	—	Mubbauruk Shaah
Mouſſa	—	Mooſi.
Muaid	—	Muviud.
	N.	
Nevian	—	Nooyaun.
	O.	
Oladgia Itou	—	Aljauitoo.
Olagiai	—	Aljaiè.
Olatchou	—	Aulaujou.
Oluc	—	Allugh.
Oughanian	—	Afghaun, and Oughaun.
Ourous Can	—	Auroos Khaun.
Oxus	—	Jihoon.
	P.	
Poulad	—	Boulau.
	S.	
Saddic	—	Suddeuk.

The Names of the principal Perſons and Places mentioned in this Work, according to the different Orthography of Mr. DAVY, and Monſ. PETIS DE LA CROIX; accommodated to the Uſe of thoſe who wiſh to compare the different Accounts.

LA CROIX.		MR. DAVY.
A.		
Abbas	—	Ubbaus.
Aboubecre	—	Aboo Bukkur.
Akitimur	—	Eekoo Timour.
Aleppo	—	Hullub.
Ali	—	Aali.
Anatolia	—	Room.
Azad	—	Auzaud.
Azerbijane	—	Azzurbauejaun.
B.		
Bagdad	—	Bughdaud.
Bajazet	—	Keeſur.
Balc	—	Bullukh.
Barcoc	—	Burkook.
Bedakchan	—	Buddukſhaun.
Bei	—	Begh.
Berlas	—	Burlaus.
Bocara	—	Bokhaura.
C.		
Cabul	—	Kaubul.
Cabulchah	—	Kaubul Shaah.
Cachmir	—	Kuſhmeer.
Can	—	Khaun.
Candahar	—	Kundahaur.
Cannoudge	—	Kunnouj.
Capchac	—	Kipjauk.
Cara	—	Kurrau.
Carezm	—	Khauruzm.
Carſchi	—	Kurſhee.
Caratchar	—	Kurrauchaur.
Catlan	—	Khuttulaun.
Cazagan	—	Kurgun.
Cazanchi	—	Kurraunchee.
Cayaſeddin	—	Gheaus u deen.
Chahmanſour	—	Shaah Munſoor.
Charoc	—	Shaarokh.
Cheik	—	Sheikh.
Chekidgek	—	Chuckchuck.
Chir	—	Share.
Chiras	—	Sharauze.
Chirkunt	—	Sharekund.
Chirouan	—	Shurwaun.
Cogende	—	Khojjund.
Coja	—	Khaujeh.
Condoz	—	Kunduz.
Coraſſane	—	Khorauſaun.
Cotan	—	Khuttun.
Cotluc	—	Kuttulug.
D.		
Damaſcus	—	Dummiſhk.

Deli

W.

Y.

T.

U.

V.

Taxes,

S.

teachers

Kulluck.

within

B.

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OF THE

PRINCIPAL MATTERS.

T.

N.

O.

P.

R.

S.

MECCA,

KUT-

H.

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OF

PERSONS AND PLACES.

N.B. *m.* ſignifies *mentioned.*

 PEER,

تراول دست راست　　　تراول دست چپ

هراول

فوج اول دويم سيوم چهارم پنجم ششم

هراول چپاول　　　هراول شغاول

چپاول　　　شغاول

اول دويم سيوم چهارم پنجم ششم]　　　اول دويم سيوم چهارم پنجم ششم]

هراول برانغار　　　هراول جرانغار

برانغار　　　جرانغار

اول دويم سيوم چهارم پنجم ششم]　　　اول دويم سيوم چهارم پنجم ششم]

فوج اميرزاده ها　　　فوج خويشاوندان

تول

بيست وهشت اويماق كه بتمغا

نرسيده اند

تمّ

F I N I S.

AND I iſſued directions to the Ameer Zaudeh Aboo Bukkur, who led the reſerve of the right, to advance upon the Koul of Yeldurrum Bauezeed, † who was poſted on an eminence: and laſtly I myſelf, with the forces of the Koul and the Ouyemauk, turned the face of reſolution toward mine enemy.

THE armies of Keeſur were defeated, and put to flight at the firſt onſet. And Sooltaun Muhmood purſued the vanquiſhed Keeſur; and he made him my priſoner, and he brought him to the royal tent. By this diſpoſition alſo I conquered Touktummiſh Khaun, and cauſed his ſtandard to be inverted.

IF the enemy ſhould become formidable, and throw into diſorder the Chuppauwul, and the Shuckauwul, and the Burraunghaur, and the Jurraunghaur, and ſhould advance to charge the Koul; it is then the duty of the emperor to conduct himſelf with courage and with fortitude, and to proceed to repel and diſperſe the foe.

THUS I acted in the engagement with Shaah Munſoor, who penetrated even to the Koul of my army. I oppoſed him in my own perſon, face to face, until he fell lifeleſs on the plain.

THE PLAN OF THE ARRANGEMENT OF FORTY SQUADRONS, FORMED FROM THE TWELVE OUYEMAUK WHO HAD OBTAINED THE TUMGHAU.

† Bajazet.

وبامیر زاده ابو بکر که امیر فوج طرح
دست راست بود حکم کردم که بر قول ایلدرم
بایزید که بر پشته ایستاده بود ترکتاز آورد ومن
خود با افواج قول ولشکرهای اویماق روی همت
بطرف قیصر آوردم
ودر حمله اول شکست بر افواج قیصر
افتاد وسلطان محمود خان بتعاقب قیصر شتافته ویرا
دستگیر کرده بدرگاه حاضر آورد وتوقتمش خان را
نیز بهمین تزوکات شکست دادم وفرمودم که علم
ویرا نکونسار گردانیدند

واگر غنیم تنزاقی* کرده افواج چپاول
وشغاول ویرانغار وجرانغاررا بر هم زند وخودرا بفوج
قول رساند سلطان را واجب است که پای شجاعت
در رکاب صبر مستحکم گردانیده متوجه دفع ورفع
غنیم شود
وچنانچه من در جنگ شاه منصور کردم
که خودرا بمن رسانید بذات خود رو برو شدم تا
آنکه بر خاک هلاک افتاد
ترتیب آراستن چهل فوج از لشکر دوازده
ویهاتی که به تمغا رسیده اند

And if at this period the commanders of the Burraunghaur and the Jurraunghaur ſhew themſelves deficient in their duty, the royal princes, and thoſe related to the imperial family, who are the reſerves of the Burraunghaur and of the Jurraunghaur, muſt advance to the aſſault.

And they muſt keep their eyes on the commander and the ſtandard of the commander, and preſs upon the foe with valour and intrepidity. They muſt endeavour to ſeize the general of the hoſtile army; and they muſt ſtrive to invert the ſtandard of the foe.

And if, notwithſtanding theſe ſhocks, the enemy ſtill remain firm and unmoved, the royal guards, and the ſelect warriors of the Koul, and the forces of the Ouyemauk, which were formed in the rear of the Koul, muſt ruſh forward, together and at once, to the charge.

And if at this period the victory be not decided, it is the duty of the emperor, with fortitude of heart and with exalted reſolution, to put himſelf and the Koul of his army into motion.

Thus I acted in my engagement with Keeſur. I commanded the Ameer Zaudeh Meeraun Shaah, who was the leader of the right wing of my forces, to charge headlong on the left of Keeſur. And I ſent orders to Ameer Zaudeh Sooltaun Muhmood Khaun, and to Ameer Soolamaun, who commanded my left wing, to attack the right of Keeſur.

And

واکر دراین وقت امیران برانغار وجرانغار زبونی نمایند امیر زادکانی که طرح برانغار اند وخویشاوندان که طرح جرانغار اند بر غنیم ترکتاز آورند

وباید که نظر ایشان بر سردار وعلم سردار باشد وبشجاعت ومردی صف شکن غنیم کردند وقصد کرفتن سردار نمایند وکوشش کنند که علم مخالفانرا نکونسار کردانند

واکر با وجود این ضربها غنیم قایم بوده باشد در این وقت باید که افواج متفرقه وبهادران قول وافواج الوساتی که در عقب قول آراسته شده بودند بیک مرتبه هجوم آورده ترکتاز نمایند

واکر در این وقت فتح نشود سلطان را است که خود با دل قوی وهمت بلند در حرکت آید

چنانچه من در جنک قیصر کردم که بامیر زاده میران شاه که سردار دست راست بود امر نمودم که از دست چپ قیصر سرکن پرکن در آید وبامیر زاده سلطان محمود خان وامیر سلیمان که امیران دست چپ بودند یرلیغ فرستادم که بر دست راست قیصر هجوم آورند

وبامیر

is at this crisis the duty of the leader of the Chuppauwul to detach his six squadrons one after the other to support the grand Hurrauwul; and afterwards to advance, himself, to the charge. Book II.

And in the same manner also, let the commander of the Shuckauwul push forward successively his six squadrons to reinforce those who are engaged; and lastly let the commander himself advance into action. Thus, by the power and assistance of Almighty God, when eighteen charges shall have been made on the line of the enemy, they will break and disperse.

But if notwithstanding those shocks received by the foe, they should continue resolute and firm, it is then the duty of the chief of the Burraunghaur to dispatch forward his Hurrauwul, and of the leader of the Jurraunghaur to send forth his Hurrauwul also.

When those two Hurrauwuls advance and charge on the right and on the left of the enemy, their order and their strength shall certainly be broken.

But if it should come to pass that the foe still continues firm, let the leaders of the Burraunghaur and the Jurraunghaur order their squadrons successively on to the charge. And if they see that the enemy give not way to the efforts of the imperial forces, the leaders of the Burraunghaur and the Jurraunghaur must themselves advance, and rush upon the foe.

 And

ضرب مرتبه بمرتبه بر غنیم زده شود بهم بر آیند
وشکسته شوند دربن وقت امیر چپاول را است که شش
فوج خودرا دفعه بدفعه بکومک فرسند وخود هم
ترکتاز آورد

وهمچنین امیر افواج شغاول فوجهاي
ششکانه خودرا بمدد افواج پیش روانه سازد وخودرا
هم برساند که بحول الله وقوته چون هژده ضرب
بر غنیم زده آید شکسته وگسیخته گردند

واگر با وجود خوردن این ضربها غنیم
خیرکي نماید امیر برانغاررا باید که هراول خودرا
براند وامیر جرانغار نیز هراول خودرا بدواند

چون این هر دو هراول از چپ وراست
در آیند لشکر غنیم البته بي تاب ونا توان گردد

واگر غنیم خیره باشد امیر برانغار وامیر
جرانغار افواج خودرا مرتبه بمرتبه بر غنیم برانند واگر
بینند که افواج غنیم را از افواج قاهره شکستي
نرسیده امیران برانغار وجرانغار خودها متوجه دفع
ورفع دشمنان شوند

واگر

And that two Kurrauwul Beghs, † with detachments of their brotherhood, ſhould be poſted to the right and to the left of the Hurrauwul a Hurrauwul; and that they ſhould be the Deedbaun ‡ on the army of the enemy.

And I ordained that no one of the commanders of the forty ſquadrons, until he received orders from me, ſhould preſume to enter into battle; and that until the moment of his ſervice arrived, he ſhould not move from his ſtation; and that he ſhould ſtand ready and prepared for action:

And when he received orders to engage, that he ſhould accommodate his mode of attack to that of the enemy; and that he ſhould obſerve in what manner the foe advanced into battle, and counteract his deſigns; and that he ſhould, by ſkilful and judicious diſpoſitions, carry into effect ſuch of his own movements as had been traverſed by the enemy.

And I ordained, when the Hurrauwul a Hurrauwul began the action, that the leader of the grand Hurrauwul ſhould order his ſix ſquadrons to charge ſucceſſively; that by ſix ſhocks, repeatedly given, the enemy may be broken and thrown into confuſion. It

† *Kurrauwul Beghs*; chiefs of the light troops or ſcouts.

‡ *Deedbaun*; obſervers, people appointed to reconoitre the motions of the enemy.

 is

ودو قراول بیکي را با جماعه برادران
بر دست راست وچپ هراول مقرر نمایند که
دیدبان لشکر غنیم باشند

وامر نمودم که امراي افواج چهلکانه
ما دام که یرلیغ من بایشان نرسد بجنک در نیایند
وتا نوبت جنک بایشان نرسد دست برد ننمایند لیکن
مستعد وآماده جنک باشند

وچون حکم جنک بایشان برسد روش
غنیم را دیده بجنک در آیند که غنیم از کدام راه
بجنک مي در آید آن راه را بر ایشان بر بندند وهر
راهي که غنیم بر بندد آنرا به تدبیر بکشایند

وامر نمودم که چون هراول هراول
بجنک مبادرت نماید امیر هراول افواج ششکانه
خودرا متعاقب یکدیکر بجنک اندازد که چون شش
ضرب

before the left of the Koul; and that thoſe troops ſhould be bodies of reſerve, and that they ſhould diſpatch ſuccour to every quarter, where re-inforcement ſhould be wanted: Book II.

AND that ſix ſquadrons ſhould conſtitute the Burraunghaur, and that one other ſquadron ſhould be appointed the Hurrauwul a Burraunghaur: and thus alſo, that ſix ſquadrons ſhould form the Jurraunghaur; and that one other ſquadron ſhould be nominated the Hurrauwul a Jurraunghaur.

AND thus alſo I ordained, that ſix ſquadrons ſhould be poſted in the front of the Burraunghaur, and that they ſhould be denominated the Chuppauwul; and that one other ſquadron ſhould be formed, and appointed the Hurrauwul a Chuppauwul:

AND that in the ſame manner ſix other ſquadrons ſhould be ſtationed in the front of the Jurraunghaur; and that they ſhould be called the Shuckauwul; and that one other choſen ſquadron ſhould be appointed the Hurrauwul a Shuckauwul.

AND I ordained that ſix other ſquadrons, headed by diſtinguiſhed Ameers, and compoſed of warriors of proof and experience, ſhould be advanced before the Chuppauwul and the Shuckauwul; and that they ſhould be called the grand Hurrauwul:

AND that one other ſquadron, over and above thoſe ſix ſquadrons, ſhould be poſted in their front; and be denominated the Hurrauwul a Hurrauwul:

AND

خودرا مراتب دارند که افواج ایشان طرح باشد که بهر
جا مدد باید رسانید کومک نمایند

ودر برانغار شش فوج مقرر نمایند ویک
فوج دیگر هراول برانغار مقرر باشد وهمچنین در
جرانغار شش فوج آراسته یک فوج دیگر بهراولي
جرانغار مقرر دارند

وهمچنین امر نمودم که شش فوج در
پیش افواج برانغار مقرر کردانند وآنرا چپاول نام کذارند
ویک فوج دیکررا آراسته هراول چپاول کنند

وهمچنین در پیش افواج جرانغار شش
فوج معین نمایند وشغاول نام نهند یک فوج آراسته
دیکر هراول شغاول کردانند

ودر پیش افواج چپاول وشغاول شش
فوج از امراي کار کرده وبهادران ازموده آراسته ساخته
هراول بزورک مقرر کردانند

ویک فوج سواي این شش فوج هراول
مقرر کرده پیشتر معین دارند وهراول هراول نام
کنند

ودو

Book II.

Thus alſo I ordained, that if the enemy ſhould in number exceed forty thouſand horſe-men, that the eyes of the Beglerbegs, and the Ameers, and the Mingbauſhees, and the Euzbauſhees, and the Ounbauſhees, and the ſelect warriors, and the ſoldiers in general ſhould be fixed on my victorious ſtandards. †

And I commanded, that the chief of every ſquadron to whom I iſſued my orders, ſhould act conformably to the tenour of thoſe orders, and preſume not to deviate therefrom; and that every one of the Beglerbegs, and the Ameers, who was tardy in performing, or diſobeyed, the orders which I ſent unto him, ſhould be inſtantly put to death; and that his Kotul, who is the expecter of promotion, ſhould be appointed to his command.

And I ordained, that from among the forty Ouyemauk of the Alooſaut, the Kuſhoonaut, and Toumaunaut, that the twelve Ouyemauk who had obtained the Tumghau, ‡ ſhould be divided into forty ſquadrons; and that the Ameers of the twenty eight Ouyemauk who had not obtained the Tumghau, ſhould form their line in the rear of the Koul; and that my ſons and my grandſons ſhould draw up their forces before the right of the Koul; and that my relations and my kindred, with the troops under their command, ſhould take their ſtation

† i.e. That he would lead them in perſon.

‡ Thoſe who received military pay.

before

وچنین تزوک بر بستم که اکر غنیم از
چهل هزار سوار زیاده باشد بیکلر بیکان وامرا ومینک
باشیان ویوز باشیان واون باشیان وبهادران وسایر سپاه
نظر بر رایات ظفر ایات من داشته باشند

وامر نمودم که به امیر هر فوج که
یرلیغ نرستم مطابق حکم یرلیغ عمل نمایند واز آن
تخلف نورزند وهر کس از بیکلر بیکان وامرا از حکم
تخلف وتجاوز نماید ویرا بشمشیر بکذرانند وکوتل
ویرا که منتظر الامارت باشد بجاي وي نصب
کنند

وامر نمودم که از جملهء چهل اویماق
الوسات وقشونات وتومانات دوازده اویماق که بتمغا
رسیده اند بچهل فوج قسمت نمایند وامراي بیست
وهشت اویماق را که به تمغا نرسیده اند در عقب
فوج قول صف بر بندند وفرزندان ونبیرکان پیش
دست راست قول افواج خودرا آراسته کردانند
وخیشاوندان وقرابتان پیش دست چپ قول افواج
خودرا

Book II.

the day ſhould ſtill remain in ſuſpence, let the general himſelf advance into action and depend on the appearance of my victorious ſtandards. †

† This paſſage is unintelligible.

فتح نشود سردار خود بجنگ قدم پیش گذارد ومنظر
رایات من باشد ترتیب آراستن چهار ده فوج

هراول

هراول چپاول

هراول شغاول

فوج اول چپاول٭ فوج دویم چپاول]

فوج اول شغاول٭ فوج دویم شغاول]

هراول برانغار

هراول جرانغار

فوج اول برانغار٭ فوج دویم برانغار]

فوج اول جرانغار٭ فوج دویم جرانغار]

قول

See PLATE II; pag. 383.

وچنین

the rear of them, let him order into action the first squadron of the Chuppauwul and the second squadron of the Shuckauwul, and after them the second squadron of the Chuppauwul and the first of the Shuckauwul. Book II.

If from these seven shocks which the enemy shall have received, the victory be not obtained, let him at this period send forth the Hurrauwul a Burraunghaur and the Hurrauwul a Jurraunghaur, until nine charges be made on the enemy's line.

And if victory followeth not from these nine shocks, let him send into battle the first squadron of the Burraunghaur and the second squadron of the Jurraunghaur.

If by these eleven efforts also the victory be not decided, let him order to the charge the second squadron of the Burraunghaur and the first of the Jurraunghaur. Thus it may be expected that by these thirteen successive charges the lines of the enemy may be broken, and the glory of the day be acquired.

But if it should come to pass that the victory should not be won by these thirteen attacks, it is at this crisis the duty of the general to form his Koul in exact order, and put them in motion. Let him shew himself as a lofty mountain to the eyes of the enemy, and move forward with slowness and regularity.

And let him direct his veteran bands to rush on the foe sword in hand, and command his archers to gall the enemy with their arrows. And if the fate of the

ایشان فوج اول چپاول وفوج دوم شغاول را بجنک
اندازد واز عقب ایشان فوج دوم چپاول وفوج اول
شغاول را براند

اکر باین هفت ضرب که بر غنیم آید
فتح نشود درین وقت هراول برانغار وهراول جرانغار را
بدواند تا آنکه نه ضرب بر غنیم وارد شود

واکر ازین نه ضرب فتح میسر نشود فوج
اول برانغار وفوج دوم جرانغار را بدواند

اکر باین یازده ضرب هم فتح روي
ننماید فوج دوم برانغار وفوج اول جرانغار را بجنک
بفرستند امید چنانست که باین سیزده ضرب افواج
غنیم شکسته شود وفتح میسر کردد

واکر احیانا باین سیزده ضرب فتح
حاصل نشود در این وقت سردار را است که افواج قول را
تزوک کرده روان شود وخودرا بمثال کوهي در نظر
غنیم نمودار کرداند وباهستکي وپیوستکي روان
کردد

وبهادران جنکي را بفرماید که بشمشیر
در آمده هجوم آورند واونچیان شبه تیر نمایند واکر
فتح

AND it is the duty of the general to keep his eye on the motions of the foe, and to chaſtize thoſe officers under his command, who, without orders, preſume to advance upon the enemy.

AND it is the duty of the general to attend to the onſet of the enemy, and not to venture to attack them, until they advance to the charge. And when they advance, it is the duty of the general to examine their order of battle, in what manner they come into action, and in what manner they retire therefrom, and after what manner he ſhall engage them; whether they charge and retire, and, ſeeking advantage therein, put on the ſemblance of flight; and then, ſeizing a favourable criſis, rally and charge again.

AND it is the duty of a commander not to purſue the enemy who without cauſe flieth from the field: for ſuch an enemy may be well prepared for his defence.

AND it is the duty of the general to obſerve whether the enemy advance into the field of battle, and charge in an united body; or whether they commence the attack with the ſquadrons of their right and their left wings. Let the commander firſt oppoſe his Hurrauwul unto them, and puſh them on to the charge.

AND after them let him ſend forward the Hurrauwul a Chuppauwul and the Hurrauwul a Shuckauwul to ſupport the grand Hurrauwul. And in the

وسردارا را است که نظر بر رفتار غنیم
داشته باشد وهر امیر که بي حکم حرکت وتیز جلوي
کند اورا تنبه نماید

وسردارا را است که نظر بر در آمد وبر
آمد غنیم داشته باشد ودر جنک انداختن اضطراب
نکند تا آنکه غنیم بجنک مبادرت نماید وچون غنیم
بجنک در آید سردارا را است که روش جنک ایشانرا
به بیند که بر چه کیفیت بمیدان جنک مي در
آیند ومي بر آیند وچکونه بر ایشان حمله آرد اکر
حمله آورده باز میکردند وتابو دیده رو بکریز میآورند
وتابو دیده بر میکردند

وسردار را است که بدنبال غنیمي که
خود بخود شکست خورد نرود که این چنین غنیم
پشت کرم کومک خود باشد
وسردارا را است که به بیند که اکر
غنیم بمیدان مبادرت غنچه شده ترکتاز مي آرد
ویا افواج چپ وراست خودرا کشاده است سردارا را
باید که اول هراول را بایشان رو برو کرداند وبجنک
اندازد
ومتعاقب آن هراول چپاول وهراول
شغاول را بمدد هراول کلان بفرستد واز عقب
ایشان

FIRST, let him arrange his own line, and call it the Koul.[1] Let him afterwards form the Burraunghaur[2] with three ſquadrons; and let one of thoſe three ſquadrons be called the Hurrauwul a Burraunghaur.[3] And with three other ſquadrons let him form the Jurraunghaur;[4] and let him name one of thoſe ſquadrons the Hurrauwul a Jurraunghaur.[5]

AND thus alſo let him form, and ſtation, three other ſquadrons in the front of the Burraunghaur, and call them the Chuppauwul.[6] And let him appoint one of thoſe ſquadrons the Hurrauwul a Chuppauwul.[7]

AND in the ſame manner let him arrange three other ſquadrons, and form them in the front of the Jurraunghaur, and call them the Shuckauwul;[8] and let him nominate one of thoſe ſquadrons the Hurrauwul a Shuckauwul.[9]

AND let him afterwards form in perfect order the grand Hurrauwul,[10] which ſhall be poſted in the front of the Koul, from the bow-men, and the ſword-men, and the ſpear-men, and the warriors of proof: that theſe troops charging with loud ſhouts, may diſperſe and defeat the advanced guards of the enemy.

6 *Chuppauwul*; the front line of the right wing.

7 *Hurrauwul a Chuppauwul*; the advanced guard of the front line of the right wing.

8 *Shuckauwul*; the front line of the left wing.

9 *Hurrauwul a Shuckauwul*; the advanced guard of the front line of the left wing.

10 *Grand Hurrauwul*; grand vanguard.

AND

اول صف خودرا آراسته ساخته قول نام
نهد آنگاه سه فوج برانغار مرتب سازد ویکي از آن
سه فوج را هراول برانغار نام کند وسه فوج دیگر
جرنغار آراسته ساخته یک فوج را هراول جرانغار نام
گذارد

وهمچنین سه فوج دیکر در پیش افواج
برانغار مرتب ساخته چپاول نام نهد ویکي از آن سه
فوج را هراول چپاول گرداند

وهمین قسم سه فوج دیکر آراسته در پیش
افواج جرانغار مقرر داشته شغاول نام کند ویکي از
آن سه فوج را به هراولي شغاول تعین نماید

بعد از آن هراول بزرک را که در
مقابل قول مي باشد از اوقچیان وشمشیر داران
ونیزه داران وبهادران ازموده کار کرده را بوجه
پسندیده استحکام دهد که الغ* سورن انداخته همین
افواج هراول لشکر غنیم را شکست دهد

1 *Koul*; the main body.

2 *Burraunghaur*; the rear line of the right wing.

3 *Hurrauwul a Burraunghaur*; the advanced guard of the rear line of the right wing.

4 *Jurraunghaur*; the rear line of the left wing.

5 *Hurrauwul a Jurraunghaur*; the advanced guard of the rear line of the left wing.

وسردار

HE is a commander, who, numbering the chiefs of the forces of the enemy, appointeth proper chiefs in oppofition unto them; and who confidereth with the eye of attention the veteran foldiers of the foe, the bow-men, and the fword-men, and the fpear-men; and who obferveth the motions of the enemy, whether they advance into the field of battle flowly and in juft order, fquadron by fquadron, or whether they rufh forward in confufion; who pre-examineth the approach to the field, and alfo the avenue of retreat; and who penetrateth the order of the enemy's battle. Book II.

FOR it fhall fometimes come to pafs, that they will caufe their numbers to appear fmall, and put on the femblance of flight and difmay. A general therefore muft not permit himfelf to be deceived, and drawn into danger, by their pretended flight.

HE is an able and experienced commander, who underftandeth the difcipline and the fcience of war, and who knoweth what divifion to fend forward to the charge, and what evil to remedy by his fkill, and what meafures to follow in attacking the enemy. He is a general who comprehendeth the intentions of the foe, and who obferveth their mode of attack, and counteracteth their motions and defigns.

THE general who commands forty thoufand horfe, muft form them into fourteen fquadrons after this manner.

FIRST,

وسردار آن است كه سرداران سپاه
غنيم را بشمار در آورده در مقابل ايشان سرداران
تعين نمايد وسپاه جنكي غنيم را از اوقچي* وشمشيري
ونيزه دار بنظر اعتبار در آورد ورفتار سپاه غنيم را
ببيند كه پيوسته وآهسته فوج فوج بميدان جنك
مي در آيند يا مغلوبه مي تازند وراه در آمدن وبر
آمدن خودرا بميدان جنك ملاحظه نمايد وشيوه
وروش جنك غنيم را در يابند
كه كاه باشد كه خودرا كم نمودار كنند
وخودرا كريزان وا نمايند پس بمكر وكريز پاي ايشان
فريفته نبايد شد

وسردار جنك ديده وكار كرده آنست
كه بند وبست جنك را بفهمد كه كدام فوج را كشاد
بايد داد وكدام رخنه را بتدبير بايد بر بست وچكونه
بايد جنك انداخت سردار آنست كه اراده غنيم را
بفهمد كه بكدام روش بجنك مي در آيد وراه
همان شيوه ويرا بروي مسدود كرداند

سردارار را است كه بدين ترتيب چهل
هزار سوار را چهار ده فوج مرتب نمايد

اول

Thus I formed regulations for the arrangement of my superior armies. Book II.

If the forces of the enemy exceeded in number twelve thouſand horſemen, and were inferior in number to forty thouſand, I ordained that one of my fortunate ſons ſhould command againſt them; and that two Beglerbegs, and the Ameers, with the Toumaunaut, and the Kuſhoonaut, and the Auloofaut, in number not inferior to forty thouſand men, ſhould attend his command:

And that the troops and the officers, who compoſed this victorious army, ſhould conſider me as preſent in the field, and give not forth from their hands their diſcipline, and their courage and their conduct.

And I commanded, when my Paiſhkhauneh † was brought forth, that twelve bodies of troops ſhould be ordered out; and that an Ameer of the Ameers of the Auloofaut ſhould be appointed to each, and that they ſhould cauſe them to perform their exerciſes and evolutions; that they might keep before their eyes the twelve military regulations, ‡ which I had eſtabliſhed for forming, and for breaking the line of battle, and for advancing, and for retreating.

and are there pitched. And thus the tents at the ſecond ſtage are, when the prince departs, ſent on to the fourth ſtage, ſo that the two ſets are inhabited alternately.

‡ Theſe regulations are not in the MS, and therefore are ſuppoſed to have been omitted by the tranſcribers through ignorance or inattention.

تزوک صف ارايء افواج قاهره را چنین
بر بستم

امر نمودم که اگر لشکر غنیم از دوازده
هزار سوار زیاده باشد لیکن بچهل هزار نرسد یکي
از فرزندان کامکار سردار باشد ودو بیکلر بیکي
در رکاب وي با امراي وتشونات وتومانات والوسات
که از چهل هزار سوار کمتر نباشند حاضر باشند
وافواج قاهره باید که مرا حاضر دانسته
سر رشته تدبیر ومردي ومردانکي از دست ندهند

وامر نمودم که چون پیشخانه اقبال
مرا بر آورند دوازده فوج معین نمایند وبر هریک
امیري از امراي الوسات مقرر باشد وتزک نمایند
تا دوازده تزکي که در روش صف ارايء وافواج
شکني ودر آمد وبر آمد که بر بسته ام در نظر داشته
باشد

† *Paiſhkhaunch* is the tent, or ſet of tents, of the prince; which on a march are ſent forward and erected againſt his arrival at every ſtage: i. e. there are two ſets of tents, and thoſe at the firſt ſtage, when ſtruck and ſent forward, are not unloaded at the ſecond, but proceed on to the third ſtage, and

وسردار

فـوج قراول

فوج هراول

فوج هراول برانغار فوج هراول جرانغار

اول فوج برانغار * دويم فوج برانغار اول فوج جرانغار * دويم فوج جرانغار

قــول

See PLATE I.

charge, and after them the ſecond diviſion of the left wing: and if victory proceedeth not from them, let him order the ſecond diviſion of the right wing into action, and let them be followed by the firſt diviſion of the left wing. And in this ſtate of the conflict let the commander diſpatch information unto me. Book II.

AND let him depend upon the arrival of my ſtandard, and reſting on the favour of Almighty God, advance himſelf upon the foe, and conſider me as preſent in the action. For when (by the favour of God) eight ſucceſſive ſhocks have been given to the ſtrength of the enemy, they muſt ſink under the ninth, and the victory be obtained.

AND it is the buſineſs of a general neither to be raſh nor precipitate; but to direct the operations of his troops *with firmneſs and preſence of mind.* And when he himſelf ſhall be obliged to enter into action, he muſt not, whilſt he can avoid it, give himſelf up to death: for the death of the general bringeth diſgrace upon the army, and encreaſeth the obſtinacy of the enemy.

THEREFORE it is the duty of a commander to ſhun temerity, and to act with deliberation and prudence: for temerity is the offspring of the devil. And let him alſo be careful that he venture not into a ſituation, out of which he cannot extricate himſelf and his army.

عقب وي فوج دوم جرانغاررا براند اکر فتح نشود
فوج دوم برانغار براند ومتعاقب وي فوج اول
جرانغاررا براند وخبر بمن فرستند
ومنتظر رايات من باشد وتکيه بر عنايات
الهي کرده سردار خود بجنک در آيد ومرا در معرک
حاضر داند که بتوفيق الله چون هشت ضرب بر
غنيم واقع آيد در ضرب نهم غنيم شکست خورد
وفتح روزي شود

وسرداررا است که تيز جلوي نکند
ولشکررا کار فرمايد وبعد از آنکه کار بوي رسد تا
تواند خودرا بکشتن ندهد که کشته شدن سردار
بد نامي آرد وموجب خيرکي غنيم مي کردد
پس سرداررا است که براي وتدبير
کار کند وتعجيل نکند که تعجيل از شيطان
است وبجاي در نيآيد که از آن نستواند بر آمد
ترتيب صف آرايء

tention of the general ſhould be turned to the conducting and the directing of the efforts of his troops. Book II.

For the duty of the commander is to govern and to guide the movements of his forces; and to be cool, and firm, and collected within himſelf in the hour of trial; and to conſider each diviſion of his army as a particular inſtrument of the inſtruments of war; as the arrow, and the battle-axe, and the ſword, and the mace, and the poniard, and the dagger; and to direct the edge or the point of each in the moment of neceſſity.

And it is the duty of a general to conſider himſelf and the nine diviſions of his army as a wreſtler who entereth into action, and fighteth with every part of his body — with his arms and with his feet, and with his breaſt, and with his head. And there is ground for expectation, when eight aſſaults ſhall have been ſucceſſively made on the line of the enemy, that in the ninth ſhock they will certainly be defeated.

And it is the buſineſs of a ſkilful general firſt to charge the foe with his advanced guard. And let him then ſend forward the advanced guard of his right wing to ſupport them; and after them the advanced guard of the left wing: that three ſucceſſive ſhocks may be given to the force of the enemy. And if at this juncture the advanced guards ſhould ſhrink back from before the foe, let him direct the firſt diviſion of the right wing to

غنيم بميدان در آيد سردار را نظر بر فرمايش وكار فرمودن افواج نهكانه باشد

چه كار سردار همين است كه افواج را كار فرمايد وسردار را است كه در وقت كار دل خودرا پاي ندهد ودست وپا كم نكند وهر فوجي را بمنزله سلاحي از اسلحه فرا كيرد از تير وتبر وشمشير وكرز وكارد وخنجر وهر فوج را بوقت كار فرمايد

وسردار را است كه نه فوج را وخودرا بمنزله شخص كشتي كير فرا كيرد كه به هر عضو خود از دست وپا وسر وسينه وغيره بجنك در آمده واميد است كه چون نه ضرب شمشير دفعه دفعه بر فوج غنيم برسد البته در ضرب نهم شكست يابد

وسردار را است كه اول فوج هراول را بر غنيم بدواند وهراول برانغار متعاقب آن بمدد بفرستند واز عقب هراول برانغار هراول جرانغار را براند تا آنكه سه ضرب بر افواج غنيم آيد اكر درين وقت هراولان زبوني نمايند فوج اول برانغار را براند واز عقب

AND I ordained that the general of the army ſhould, in conjunction with the Auriz, reconnoitre the numbers of the foe; and that he ſhould compare his chiefs with thoſe of the enemy, and confront them to each other accordingly; and that he ſhould take the neceſſary precautions to ſupply all deficiencies; and that he ſhould conſider well the different kinds of arms uſed by the ſoldiers of the enemy and by his own; and that he ſhould obſerve the motions of his foes, whether they advanced into the field ſlowly and in good order, or whether they ruſhed forward in confuſion; Book II.

AND that he ſhould conſider and comprehend the movements and the order of the enemy's battle, whether they charged at once and in an united body, or by detachments, the one ſucceeding the other; and that he ſhould obſerve, in the moment of aſſault, whether the enemy advanced and retired, and prepared to charge again, or whether they appeared ſatisfied with their firſt attempt. When the latter is the caſe, it is the duty of the ſoldier to bear lightly the ſhock of the enemy's attack, and to ſtand firm and patient. For bravery is but patience and firmneſs for an hour.

AND I ordained that until the foe advanced to the attack, he ſhould not be attacked. And I ordered, when the enemy entered the field of battle, that the attention

وامر نمودم که سردار لشکر باتفاق عارض
کمي وبسياري لشکر غنيم را ملاحظه نمايند وسرداران
طرف خود وطرف غنيم را مقابله نمايند ودر کمي
وبسياري تلافي وتدارک کنند واسلحه سپاه خود وسپاه
دشمن بخاطر آورند ورفتار غنيم را به بينند که
باهستکي وپيوستکي بجنک مي در آيند يا باضطراب

وروش جنک غنيم را بخاطر آورند که
بيک مرتبه ترکتاز مي آورند يا فوج فوج متعاقب
يکديکر حمله مي آورند وبه بينند که در هنکام
تاختن خودرا غنيم ميرساند وبر مي کردد وباز حمله
آورد يا بهمان حمله اول اکتفاي نمايند اکر چنين
باشد سپاه را است که صدمه تاخت ايشانرا بردارد
وصبر نمايد که شجاعت صبر يک ساعت است

وامر نمودم که تا غنيم بجنک مبادرت
ننمايد بر وي سبقت نکيرند وامر نمودم که چون
غنيم

AND I ordered that the general ſhould attend to four particulars in his choice of the field of battle.—FIRST, the water thereof.—And SECONDLY, the ſtrength of the ground, that his flanks and his rear might be covered.—And THIRDLY, that his ſituation be more elevated than the ſituation of the enemy; and that the ſun be not in his front, that the glare thereof dazzle not the eyes of his troops.—FOURTHLY, that the ground before his lines be extenſive and open.

AND I commanded that the army ſhould be marſhalled, and the line be formed on the day preceding the action; and that (the forces being ranged in order of battle) they ſhould march towards the enemy; and that they ſhould not turn the heads of their horſes from the direction in which they were advancing; that they ſhould neither incline to the left nor to the right. And when the eyes of the army fell upon the forces of the enemy, I ordered that they ſhould utter a great ſhout, and repeat the Tuckbeer † with a loud voice.

AND I commanded, if the Auriz ‡ of the army ſaw that the leader thereof was deficient in his duty, that he ſhould deprive him of his command, and appoint another in his place; and that he ſhould open and communicate to the Ameers and to the ſoldiers the order which I had delivered unto him for that purpoſe.

‡ A ſort of field-deputy, appointed to obſerve the conduct of the commander in chief.

AND

وامر نمودم كه امير الامرا در زمين
جنك كاه چهار چيز ملاحظه نمايد اول آب آن
سر زمين دوم زميني كه سپاه را نكاهدارد سيوم
كه بر غنيم مشرف باشد وآفتاب رو برو نباشد تا
شعاع آفتاب چشم سپاه را خيره نكرداند چهارم پيش
روي جنك كاه كشاده ووا باشد

وامر نمودم كه پيش از جنك يك روز
صف آرايء نمايند وتزك افواج نموده قدم پيش
كذارند وسمتي كه ميرفته باشند سر اسپان خود
از آن سمت بر نكردانند وبچپ وراست ميل نكنند
وامر نمودم كه چون نظر سپاه بر افواج غنيم افتد
باوازه بلند تكبير كفته سورن اندازند

واكر عارض لشكر ببيند كه
سردار خطا كند آن عارض ديكري را بجا وي
بنشاند ويرليغ نتح كه من بوي سپرده ام بامرا
وسپاه نمودار كرداند

† *Ullah ackbur*, God is great.

وامر

AND I commanded that the property of the deceaſed ſhould be reſtored to the lawful heir; and if there ſhould be no heir, that it ſhould be expended in pious uſes, or be ſent to the holy city of Mecca.

REGULATIONS OF WAR: FOR ENTERING INTO AND RETIRING FROM THE FIELD OF BATTLE; AND FOR FORMING THE LINE; AND FOR DEFEATING ARMIES.

I ordained, if the enemy exceeded not twelve thouſand cavalry, that an Ameer ul Omrau ſhould command the oppoſing army: and that twelve thouſand horſemen of the Ouyemauk, and the Toumaun; alſo Mingbauſhee, and Euzbauſhee, and Ounbauſhee Ameers ſhould be placed under his command:

AND that he ſhould advance to within the diſtance of one day's march from the enemy, and that he ſhould halt oppoſite unto them, and ſend me information thereof.

AND I commanded that thoſe twelve thouſand horſe ſhould be formed in nine diviſions after this manner: The main body one diviſion, and the right wing three diviſions, and the left wing three diviſions, and the advanced guard one diviſion, and the advanced guard of the advanced guard one diviſion:

AND that the right wing ſhould conſiſt of its own advanced guard, and its right and its left diviſions; and that the left wing ſhould alſo conſiſt of its own advanced guard, and of its right and its left diviſions.

AND

وامر نمودم که اموال اموات را بوارث رسانند واگر وارث نباشد در ابواب الخیر صرف نمایند یا بمکه معظمه بفرستند

تزوک جنک وجدل ودر آمد وبر آمد معرکه وصف آرایی وفوج شکنی

امر نمودم که اگر غنیم از دوازده هزار سوار کم باشد درین جنک امیر الامرا سردار باشد ودوازده هزار سوار از اویماق وتومانات بوی همراه نمایند واز مینک باشیان ویوز باشیان واون باشیان نیز همراه کردانند

وبمسافت یک منزل بجانب غنیم پیش رفته به غنیم رو برو شود وخبر بمن بفرستند

وامر نمودم که این دوازده هزار سوار نه فوج مرتب سازند برین ترتیب قول یک فوج وبرانغار سه فوج وجرانغار سه فوج وهراول یک فوج وقراول یک فوج

وفوج برانغار مشتمل باشد بر هراولی وچپاولی وشغاولی وهمچنین فوج جرانغار متضمن سه فوج هراول وچپاول وشغاول باشد

وامر

and an alms house for the poor and the indigent, and an hospital for the sick and infirm should be founded; and that a physician should receive a salary, and should be appointed to attend the hospital: and that in every city a government-house, and a court for the administration of justice should be built: and that superintendants should be appointed to watch over the cultivated lands, and over the husbandmen.

AND I ordained that in every country three Vizzeers should be stationed. The FIRST for the subject, To keep a regular account of the taxes and the duties received, and what sums, and to what amount, were paid in by the subject, and under what denomination, and on what account; and to preserve an exact statement of the whole.

THE SECOND for the soldier, To take account of the sums paid to the troops, and of the sums remaining due unto them.

THE THIRD, To take possession of the Amwaul a Ghauibi,† and of the customs on the comers and on the goers; and of the revenues of the Baudi and the Huvvaui; and to take possession of the effects of those who should become insane, and of those who died intestate, and of those who suffered by the laws. And he was to take possession of those effects with the approbation of the magistrate and of the ecclesiastical judge.

† The effects of people lost, or absconded.

مسجدي ومدرسه وخانقاهي بنا كنند ولنكر خانه
بجهت فقرا ومساكين ودار الشفاي بجهت مرضان
مقرر دارند وطبيبي را موظف ساخته بر دار الشفا
موكل دارند ودر هر شهري دار الاماره ودار العداله
تعمير كنند وقورچيان* بجهت نكاهباني زراعت ورعيت
مقرر نمايند

وامر نمودم كه در هر ملكي سه وزير
تعين نمايند يكي براي رعيت كه انچه از رعيت
تحصيل شود واصلات آنرا سر رشته نكاهدارد كه چه
مبلغ وچه مقدار از رعيت بهر اسم ورسم بر آمده جمع
آنرا نكاهدارد

ووزير دوم از براي سپاه كه بسپاهيان
چه مبلغ رسيده وچه مبلغ طلب دارند

ووزير سيوم از براي ضبط اموال غايب
وآينده ورونده وحاصل بادي وهواي وضبط اموال
مجانين ومواريث واثام كه باستصواب قاضي وشيخ
الاسلام جمع سازد

وامر

AND I ordained, that if the rich and the powerful ſhould oppreſs the poorer ſubject, and injure or deſtroy his property, an equivalent for the damage ſuſtained ſhould be levied on the rich oppreſſor, and be delivered to the injured perſon; that he might be reſtored to his former eſtate:

AND that all ruined lands which lay uncultivated (if there were no owners to thoſe lands) ſhould be annexed to the crown. And if there were owners, and thoſe owners were reduced to diſtreſs, I ordained that the neceſſary ſupplies ſhould be granted unto them, that they might cultivate their lands anew.

AND I commanded that the ruined bridges ſhould be repaired; and that bridges ſhould be conſtructed over the rivulets and over the rivers; and that on the roads, at the diſtance of one ſtage from each other, Kauruvvaunſurai † ſhould be erected; and that guards and watchmen ſhould be ſtationed on the road, and that in every Kauruvvaunſurai people ſhould be appointed to reſide; and that the watching and the guarding of the roads ſhould appertain unto them: and that thoſe guards ſhould be anſwerable for whatever ſhould be ſtolen on the roads from the unwary traveller.

AND I ordained that in every town and in every city a moſque, and a ſchool, and a monaſtery,

† Buildings for the reception of travellers.

 and

وامر نمودم که اکر ارباب وکلانتر
بر ریزه رعیت تعدي نماید وموجب خرابي ریزه رعیت
باشد مقدار خرابي که بر ریزه رعیت رسیده باشد
از ارباب وکلانتر کرفته بایشان برساند که بحال
خود باز آیند

ومواضع خراب اکر صاحب نداشته
باشند در خالصه معمور نمایند واکر صاحب داشته
باشند واکر پریشان باشد مصالح الاملاک بوي دهند
که موضع خودرا اباد سازد

وامر نمودم که در زمین خراب کاریزها
جاري سازند وپلهاي خراب را عمارت نمایند وبر نهرآبها
ورود خانها پلها بنا کنند ودر راهها بمقدار یک منزل
رباطي تعمیر نمایند وراهداران ومستحفظان در راهها
مقرر دارند ودر هر رباطي جمعي را متوطن سازند
که راهداري ونکاهباني بدیشان متعلق باشد ومال
که از اهل غفلت در راهها بدزدي برود راهداران
از عهده بر آیند

وامر نمودم که در هر شهري وبلدي
مسجدي

And that the duties on the herbs, and on the fruits, and on all the other productions of the country, and on the reservoirs of water, and on the commons, and on the pasture lands should be fixed and determined according to the ancient and established practices: and if the subject should not be content therewith, that the collections should be settled according to the Hust and Bood. †

And I ordained that, before the time of the gathering in the grain, the taxes should not be demanded; and, when the period of the harvest arrived, that they should be collected at three different times;

And if the subject paid the royal dues spontaneously, that a tax-gatherer should not be appointed over him; and if there should be occasion for a tax-gatherer, that he should levy the duties by threats and by authority; but that he should not make use of the cudgel, and the cord, and the scourge; nor presume to confine the subject in fetters and in chains.

And I ordained, whoever undertook the cultivation of waste lands, or built an aqueduct, or made a canal, or planted a grove, or restored to culture a deserted district, that in the first year nothing should be taken from him, and that in the second year whatever the subject voluntarily offered should be received, and that in the third year the duties should be collected according to the REGULATION.

† This regulation is not understood by the translator.

وسر سهار ومخترفه وساير جهات بلدان
ومواضع وآبخور وعلف چرا ومراعي موافق دستور
العمل تديم بعمل آوردند واكر رعيت راضي نشود
به هست وبود عمل نمايند

وامر نمودم كه پيش از رسيدن محصول
بر رعيت مال وجهات اطلاق نمايند وچون محصول
برسد بسه دنعه مال تحصيل كنند
واكر رعيت بي تحصيلدار مال كذاري
نمايد تحصيلدار تعين ننمايند واكر بتحصيلدار
محتاج شوند بحكم وسخن مال بكيرند كار
بچوب وريسمان وشلاق نرسانند ورعيت را به بند
وزنجير مقيد نكردانند

وامر نمودم كه هركس صحراي اباد
كند ويا كاريزي احداث نمايد يا باغي سبز كند
يا موضع ويراني را نو اباد سازد در سال اول چيزي
نكيرند ودر دوم انچه رعيت برضاي خود بدهد
بكيرند ودر سال سيوم موافق تزك مال بكيرند

وامر

AND if the ſubject ſhould not be ſatisfied Book II. with the mode of collection, and with the partition of the general produce into three parts, that the reſtricted lands ſhould be divided into firſt, and ſecond, and third Jurreeb; † that the produce of the firſt Jurreeb ſhould be eſtimated at three loads, and the produce of the ſecond Jurreeb at two loads, and the produce of the third Jurreeb at one load; and that half thereof ſhould be eſtimated as wheat, and half thereof as barley; and that of the total amount one half of the produce ſhould be collected;

AND if the ſubject, notwithſtanding this, ſhould be unwilling to pay the tax in kind, that the value of a load of wheat ſhould be fixed at five Miſkauls of ſilver, and the value of a load of barley at two and a half Miſkauls of ſilver; and that the duty of the Kellaah ‡ ſhould be exacted over and above: but that nought elſe ſhould be demanded of the ſubject under any pretext or denomination whatever;

AND that the reſt of the lands of the huſbandman, thoſe which produced in the autumn, and in the ſpring, and in the ſummer, and in the winter; and the lands which depended on the rain for fertility, ſhould be divided into Jurreebs; and that of the produce of thoſe which were numbered, a third or a fourth ſhould be collected;.

‡ What this duty is, is unknown to the tranſlator.

AND

واكر رعيت بحاصل وقسمت سه توده

راضي نشوند اراضي مضبوطرا اول ودوم وسيوم جريب

نمايند وجريب اول را سه خروار وجريب دوم را دو

خروار وجريب سيوم را يک خروار جمع بربندند ونصف را

كندم ونصفي را جو اعتبار كنند وانچه جمع شود

دو يک مال بكيرند

واكر رعيت با وجود اين هم بدادن مال

راضي نشود خرواري كندم را پنج مثقال نقره

وخرواري جورا دو نيم مثقال نقره نرخ نمايند وساوري

قلعه بر آن اضافه كنند وديكر بهيچ اسم ورسم چيزي

از رعايا مطالبه ننمايند

وباقي زراعت خريف وربيع وزمستاني

وتابستاني رعيت را وزراعتي كه بآب باران مزروع

شده باشد جريب نمايند وانچه بتحرير در آيد به

ثلث وربع عمل كنند

† A *Jurreeb* is a certain land-measure, as our acre.

وسر

Book II.

AND I ordained that, in every country that ſhould be ſubdued (to the inhabitants of which charters of ſafety and ſecurity from dangers ſhould be granted) the produce and the revenue of that country ſhould be inſpected;

IF the ſubjects were ſatisfied with the old and eſtabliſhed taxes, that thoſe taxes ſhould be confirmed, agreeably to the wiſhes of the ſubjects; or if not, that they ſhould be determined according to the REGULATION.

AND I ordained that the duties ſhould be determined in proportion to the produce of the cultivated lands; and that the taxes on the produce of thoſe lands ſhould be affixed and aſcertained:

THUS firſt, that the cultivated grounds of the ſubject, which ſhould be made fertile by the water of canals, or by ſprings, or rivulets, or rivers (if thoſe waters flowed perpetually and continually) ſhould be ſuperintended by the officers of the crown; and that of the amount of the produce of thoſe grounds, two thirds ſhould be allowed to the poſſeſſor thereof, and one third be paid into the royal treaſury;

AND if the ſubject ſhould conſent to pay the tax for the reſtricted lands in ſpecie, that for the grain due to the treaſury the ſum ſhould be fixed on the ſubject according to the current price of the grain; and that corresponding to the current price of the grain, the money ſhould be paid to the ſoldiers; †

† If the price of grain was low the ſoldiers pay was leſs, if high, it was more: that is to ſay, it was always exactly proportioned to the value of the neceſſaries of life.

وامر نمودم که هر مملکتي که مسخر
کردد واز حوادث در امن وامان در آید حاصل
وواصل آن ملک را ملاحظه نمایند
اکر رعایا بجمع قدیم راضي باشند
برضاي ایشان عمل نمایند والا موافق تزوک جمع
بربندند

وامر نمودم که خراج موافق حاصل
زراعت بکیرند وجمع بر حاصل زمین بر بندند
چنانچه اول اراضي مزروعه رعیت را که
بآب کاریز وچشمه ونهر ورود خانه زراعت کرده
باشند وآن آبها دوام واستمرار داشته باشد ضبط
نمایند وانچه حاصل آن آراضي باشد دو حصه برعیت
کذارند ویک حصه بسرکار اعلي تحصیل نمایند

واکر رعایا آداي اراضي مضبوطه بنقدي
راضي باشد انچه غله حصه سرکار را موافق نرخ وقت
نقدي بر رعیت قرار دهند وموافق نرخ نقد
بسپاهي برسانند

واکر

daily bread ſhould be allowed to the religious; and that benefactions and gifts ſhould be granted for the ſepulchres and the Mauſoleums of each of the ſaints of Eraun and of Tooraun. Book II.

AND I ordained that, in every kingdom which ſhould be conquered, the mendicants of that country ſhould be gathered together; and that ſubſiſtence and daily bread ſhould be allowed unto them; and that they ſhould be made penſioners and beg no more. And if after they were made penſioners they continued the practice of aſking alms, I commanded that they ſhould be ſold into foreign countries, or expelled from the realm: that the race of beggars might become extinct in my dominions.

REGULATIONS CONCERNING THE COLLECTION OF THE REVENUES AND THE TAXES FROM THE SUBJECTS; AND THE ORDER AND THE ARRANGEMENT OF THE PROVINCES; AND THE CULTIVATION, AND THE POPULATION, AND THE GOVERNMENT, AND THE POLICE OF THE EMPIRE.

I ordained that the revenues and the taxes ſhould be collected in ſuch a manner, as might not be productive of ruin to the ſubject, or of depopulation to the country. For the ruin of the ſubject cauſeth a diminution of the imperial treaſures; and a diminution of the imperial treaſures effecteth the diſperſion of the troops; and the diſperſion of the troops produceth the extinction of the imperial power.

مزارات ومقابر مشايخ ايران وتوران نام بنام نذورات
واوقاف معين نمايند

وامر نمودم كه هر مملكتي كه مسخر
كردد كدايان آن ملك را جمع ساخته يوميه ووظيفه
مقرر نمايند وايشان را تمغا* كنند كه ديكر كداي را
بر طرف سازند واكر بعد از تمغا كداي نمايند
ايشانرا به بلاد بعيده بفروشند يا سر دهند تا كدازان
از مملكت من كم شود

تزوك تحصيل مال وخراج از رعيت
ونسق ورونق ملك ومعموري واباداني وضبط
وحراست مملكت
امر نمودم كه مال وخراج از رعيت
بنهجي بكيرند كه موجب خرابي رعيت وويراني
مملكت نشود كه خرابي رعيت موجب كمي خزانه
است وكمي خزانه باعث تفرقه سپاه است وتفرقه
سپاه موجب اختلال مرتبه سلطنت است

وامر

holy religion, lands ſhould be appointed; and that car- Book II.
pets, and food, and lamps ſhould be allowed to thoſe who reſided therein:

And firſt, that for the holy ſhrine of the commander of the faithful, the king of men, Aali † the the ſon of Aboo Taulib (on whom be the favour of God) the diſtricts of Bukhf and Jilleh ſhould be aſſigned;

And that for the pure ſhrine of the Imaum Hooſſein (whom the Almighty reward) and for the ſhrine of the mirror of the ſaints, Sheikh Abdulkaudir: and for the ſhrine of the great Imaum Aboo Khunneefeh (the mercy of God be upon him) and for the ſepulchres of the other ſaints, and fathers, and diſtinguiſhed men of the holy religion, who reſted from their labours in the city of Bughdaud; that for each of them, according to their dignities, the lands and the villages of Kurbullau and of Bughdaud, and other diſtricts ſhould be aſſigned;

And that for the ſupport of the holy ſhrines of Imaum Mooſi Kauzim, and Imaum Mahummud Nukki, and Soolamaun Faurſi, the fertile lands of Juzzauir and other cities ſhould be granted;

And that for the ſupport of the ſacred ſepulchres of Imaum Aali, the ſon of Mooſi, the lands of Kutteh Buſt, and the environs of the city of Toos ſhould be aſſigned; and that carpets, and lamps, and

† The fourth Khalif, and ſon-in-law to the Mahummudan lawgiver.

daily

مواضع وقف كنند وفرش وآش وروشناي مقرر نمايند

واول بروضه مقدسه امير المومنين شاه مردان علي ابن ابي طالب كرم الله وجه محال بخف وجله را وقف نمايند

وبروضه منوره امام حسين رضي الله عنه وبروضه قدوة الاوليا شيخ عبد القادر ومقبره امام اعظم ابو حنيفه رحمت الله عليه ومزارات ديكر مشايخ واكابر وبزركان دين كه در بغداد آسوده اند از براي هريك علي قدرهم مواضع ودهات كربلا وبغداد وغيره وقف نمايند

وبراي روضه منوره امام موسي كاظم وامام محمد نقي وسليمان فارسي محال مزروعه از جزاير وغيره حاصلات مداين وقف كنند

وبجهت روضه متبركه امام علي ابن موسي ناحيه كنه بست ومحال شهر طوس را وقف نمايند وفرش وروشناي وآش يوميه مقرر سازند وبجهت مزارات

And that their effects and their property ſhould be protected from ravage and from plunder; and that the ſpoils which had been gathered from that country ſhould be taken from the ſpoilers;

And that the poſterity of the prophet, and the theologians, and the holy and the learned men, and the nobles and the grandees ſhould be treated with honour and reſpect; and that the chiefs, and the leading men, and the principal men of the towns and the villages, and thoſe who followed agriculture, ſhould be protected and encouraged;

And that the ſubjects in general ſhould be kept ſuſpended between hope and fear; and that when guilty of a crime, they ſhould be fined in proportion to the offence, and to their ability.

And I ordained that to the poſterity of the prophet, and to the theologians, and to the learned, and to the holy men, and to the religious, and to the recluſe in every country which ſhould come under my dominion, lands, and penſions, and appointments ſhould be granted; and that ſubſiſtence and ſupport ſhould be allowed to the poor, and to the helpleſs, and to the indigent; and that to the teachers, and to the learned in religion ſalaries ſhould be granted;

And that for the ſupport of the ſhrines and the ſepulchres of the ſaints, and the fathers of the holy

واموال واسباب ايشان را از تاراج وبغما
نكاهدارند وغنايمي را كه از آن ملك بدست آيد
بقيد ضبط در آورند
وسادات وعلما ومشايخ وفضلا واكابر
واشراف را اعزاز نمايند وكدخدبان وكلانتران
ودهقانان ومزارعان را استمالت دهند
ورعايا را در ميانهء اميد وبيم نكاهدارند
ومقدار كناه واستعداد او جريمت بكيرند

وامر نمودم كه بسادات وعلما ومشايخ
وفضلا ودرويشان وكوشه نشينان هر مملكي كه
بتسخير در آيد سيورغالات ووظيفه ومرسوم بدهند وبفقرا
وعجزه مساكين مدد ومعاش مقرر دارند وبمدرسين
ومشايخ وظيفه معين نمايند
وبروضات ومزارات اولياي واكابر دين
مواضع

THUS, when I had ſubdued the empire of Hind, I received intelligence that the Keeſur of Room had ravaged certain of my provinces; and that the natives of Goorjiſtaun, exceeding their proper limits, had advanced to certain caſtles which were beſieged by my forces; and that they had given ſuccour to the inhabitants of thoſe caſtles.

AND I reflected with myſelf, that if I tarried longer in the empire of Hindoſtaun, diſorders would ariſe in the kingdom of Eraun. Having ſettled the affairs of the empire of Hind, I returned from thence with ſpeed. And I halted for a few days in Mauwur u Nuhur; and from thence I proceeded towards Room and Goorjiſtaun; and I conquered the whole of that extenſive empire.

REGULATIONS CONCERNING THE CONDUCT TO BE OBSERVED TOWARDS THE NATIVES, AND THE INHABITANTS, OF EVERY COUNTRY. AND OF THE ESTABLISHMENTS OF THE SHRINES OF THE SAINTS, AND OF THE FATHERS OF THE HOLY RELIGION. AND OF THE GIFTS AND PIOUS DONATIONS.

I ordained, in every kingdom which ſhould be ſubdued, that the warrior of that kingdom who ſubmitted unto me ſhould be received into my ſervice; and that the ſubjects and the inhabitants of that country ſhould be protected from injuries, and from ſlaughter, and from rapine, and from ſlavery;

چنانچه در وقت که مملکت هندرا
مسخر ساختم خبر بمن رسید که قیصر روم بر بعضي
مملکت من ترکتاز آورده وکرجیان از حد خود
تجاوز نموده به بعضي قلاع که لشکرهاي من آنرا
محاصره داشتند آمده مدد اهالی قلعه کرده اند
وخود بخود کنکاش کردم اکر در
هند توقف نمایم در مملکت ایران خللي روي
خواهد داد نسق دار الملک هند نموده ایلغار کردم
وروزي چند در ماورالنهر توقف نمودم واز آنجا متوجه
روم وکرجستان شدم وجمیع آن ممالک مسخر
ساختم

تزوک سلوک ومعاش بمتوطنان

وساکنان بلاد ونسق مزارات اولیا وبزرکان دین
واوقاف ونذارات

امر نمودم که هر مملکتي که مسخر
کردد سپاهي که در آن مملکت باشد وپناه آورد
نوکر سازند وجاي دهند ورعایا ومتوطنان آن دیاررا
از حوادث وقتل وغارت واسیري محافظت نمایند

واموال

the deſigns of the neighbouring princes; and that they ſhould return unto the preſence, and give me information thereof, that I might provide the remedy before the evil arrived. Book II.

THUS I received intelligence of the defeat of Touktummiſh Khaun by Auroos Khaun. I knew that Touktummiſh Khaun would fly for protection unto me; and I made the neceſſary preparations to ſupport Touktummiſh, and to wage war with Auroos.

THUS at the time that I was about to undertake the reduction of the empire of Hindoſtaun, information was brought unto me, that independent princes and chiefs were ſeated on the throne of government in every quarter of thoſe dominions;

THUS, that Saurung, the brother of Mulloo Khaun, had elevated the ſtandard of power in the land of Mooltaun; and that in Dehli Sooltaun Muhmood Khaun had erected the enſign of authority; and that in the territories of Lauhore Mulloo Khaun had drawn together a numerous army; and that Mubbauruk Khaun had aſpired to the regal title in the kingdom of Kunnouj; and that in every province of the provinces of Hindoſtaun ſome one had aſſumed the regal dignity.

WHEN I received this information, the conqueſt of that empire appeared eaſy in my ſight; but in the eyes of my ſoldiers it was an undertaking of difficulty.

 THUS,

ومقاصد سلاطين جواررا تحقيق نموده وبحضور آمده
خبر رسانند تا آنکه پيش از وقوع واقع اعلاج نمايم
چنانچه خبر شکست يافتن توقتمش
خان از اروس خان بمن رسيد دانستم که وي بمن
پناه خواهد آورد واستعداد جنک اروس خان وامداد
توقتمش خان نمودم

چنانچه در وقتي که بر تسخير ممالک
هندوستان عازم شدم بمن خبر رسانيدند که در هر
نواحي هندوستان حاکمي ووالي بر تخت سلطنت
نشست
چنانچه سارنک برادر ملوخان در سر
زمين ملتان علم حکومت بر افراخته ودر دهلي سلطان
محمود خان علم سلطنت بر افراخته ودر ناحيه لاهور
ملو خان لشکر جمع آورده ومبارک خان در نواحي
قنوج بدعوي سلطنت بر خاسته ودر هر ولايتي از
ولايت هندوستان شخصي کردن بدعوي سلطنه
برافراخته
چون اين خبر بمسامع من رسيد تسخير
آن ملک در نظر من آسان نمود ليکن در نظر سپاه
مشکل بود

چنانچه

each ſhould write to the imperial preſence, with truth and perſpicuity, full accounts of the conduct and the behaviour of the governors, and of the officers; and of the ſoldiers, and of the ſubjects; and of the ſtate of my own armies, and of thoſe of foreign powers; and of the bringing in, and the carrying out of all merchandize and commodities; and of the entrance, and the departure of all ſtrangers, and of all Kauruvvauns of every country; and of the tranſactions of the neighbouring kingdoms and princes, and of their conduct and behaviour; and alſo of the learned and ſkilful men of diſtant countries, who might turn their faces towards my dominions:

And that if the writer of intelligence was guilty of falſehood, and wrote not the true ſtate of the facts, his fingers ſhould be cut off: and that if he ſuppreſſed the laudable actions of a ſoldier, or wrote an unjuſt account thereof he ſhould be deprived of his right hand: and that if he wrote a falſe account from enmity and from malice, he ſhould be put to death. And I commanded that theſe accounts ſhould be tranſmitted unto me day by day, and week by week, and month by month.

And I ordained, that a thouſand ſwift camel-men, and a thouſand ſwift horſe-men, and a thouſand expeditious foot-men ſhould be ſelected; and that they ſhould inform themſelves of the occurrences of the countries, and of the frontiers; and of the intentions and the

اعمال وافعال حکام ورعیت وسپاه ولشکر خود ولشکر بیکانه ومداخل ومخارج مال ومنال ودر آمدن وبر آمدن مردم بیکانه وقوافل از اهل هر مملکت واخبار ممالک وسلاطین همسایه واعمال وافعال ایشان وجماعه علما وافاضل که از بلاد بعیده روي بدرکاه من آورده باشند بتفصیل از روي راستي ودرستي بدرکاه مینوشته باشند

واکر خلاف نمایند واز قرار واقع ننویسند انکشتان اخبار نویسان قطع نمایند واکر اخبار نویسي کار سپاهي را پوشیده دارد ودر لباس دیکر بنویسد دست ویرا قطع کنند واکر دروغي را بنابر تهمت وغرضي نوشته باشد اورا بقتل رسانند وامر نمودم که اخبار مذکور روز بروز وهفته بهفته وماه بماه بعرض برسد

وامر نمودم که یک هزار نفر جمازه سوار واسپ سوار چپقونچي* رونده دونده وهزار نفر پیاده جلد تعین نمایند که اخبار ممالک وسرحد واراده ومقاصد

AND I commanded that the governors should not presume to punish or oppress any one of the inhabitants of the towns or the cities under their jurisdiction, on the accusation (or information) of the malevolent, and the profligate and the self-interested; but that after conviction, according to the FOUR INSTITUTIONS, a fine should be levied on the guilty person in proportion to the misdemeanour. Book II.

AND I ordained that the poll-tax and the house-tax should not be levied on any town, or on any city whatever; and that no one of the soldiers should presume to enter by force the dwelling of a civil inhabitant, or to seize on the cattle, or the property, of the subject;

AND that in every concern of the inhabitants of every country, the governors thereof should in their conduct keep within the limits of equity and justice. And I ordained that subsistence should be allowed to the mendicants of every kingdom, that the practice of begging might be abolished.

REGULATIONS FOR THE OBTAINING INTELLIGENCE AND INFORMATION OF THE STATE OF THE EMPIRE, AND OF THE PROVINCES, AND OF THE SOLDIERS, AND OF THE SUBJECTS.

I ordained that on every frontier, and in every country, and in every city, and in every camp a writer of intelligence should be established; and that each

وامر نمودم که حکام به تهمت وسخنان
ارباب غرض وبد کویان وبد نفسان بر هیچ فردي از
افراد متوطنان وساکنان بلاد وامصار جریمت نکنند
بعد از ثبوت کناه از احداث اربعه جریمت فراخور کناه
از مجرم بکیرند

وامر نمودم که سر شماري وخانه شماري
از هیچ شهري وقصبه نکیرند وهیچکس از سپاه در
خانه رعیت بزور نزول نکنند وچهارپایان واولاغ* رعایا
نکیرند
ودر جمع امور رعایاء هر مملکتي
در سلوک ومعاش حد اعتدال نکاهدارند وامر نمودم
که کدایان هر ملک را وظیفه مقرر کردانند تا رسم
کدايء بر افتد

تزوک خبر داري وآکاهي از احوال
ملک ومملکت ورعیت وسپاه

امر نمودم که در هر سرحدي وولایتي
وشهري ولشکري خبر نویسي تعین نمایند که از
اعمال

AND every kingdom which I reduced, I gave back the government of that kingdom to the prince thereof; and I bound him in the chains of kindneſs and generoſity; and I drew unto me his obedience and ſubmiſſion. The refractory I overcame by their own devices; and I appointed over them a vigorous, and ſagacious, and upright governor.

AND I commanded that the thieves and the high-way robbers of every country ſhould be put to death; and that the ſeditious, and the vicious, and the profligate ſhould be baniſhed from the realm; and that vagrants and buffoons ſhould not be permitted to reſide in the cities or in the country;

AND that a magiſtrate ſhould be appointed in every city and in every town, who ſhould watch over the conduct of the ſoldier and the ſubject; and that he ſhould be accountable for every thing that was ſtolen.

AND I ordered that guards ſhould be ſtationed at the entrance of the roads; and that they ſhould watch and defend the roads and the ſtages; and conduct in ſafety from ſtage to ſtage the merchandize, and the effects, and the property of the merchant and the traveller; and that if any loſs or deficiency ſhould be found therein, that they ſhould be anſwerable for the value thereof.

وحاكم هر ملكي را كه مسخر من شد
حكومت آن ولايت را باز بوي ارزاني داشتم ووبرا بقيد
احسان در آورده مطيع ومنقاد خود ساختم وهر كه
بمن در نيامد وبرا بكردار وي كرفتار كردانيدم وحاكم
عادل وعاقل وعامل بر ايشان تعين نمودم

وامر كردم كه دزدان وقطاع الطريق
هر ملك را بياسا رسانند ومفسدان واشرار وبد نفسان را
از ملك اخراج نمايند وهرزه كاران را در شهر وملك
نكذارند
وكوتوالي بهر شهر وقصبه تعين كنند
كه نكاهبان رعيت وسپاه باشد وانچه از هر كس
بدزدي رود در عهدهء كوتوال باشد

وامر نمودم كه بر سر راهها ضابطان
تعين نمايند كه حارث وپاسپان راهها بوده اموال
واسباب وامتعه مترددين تجار ومسافران را منزل بمنزل
برسانند واكر فوتي وفرو كذاشتي در آن بشود از
عهدهء جواب آن بر آيند

وامر

preſſors and the infidels, and from the ſeditious, and the wicked, and the impious, the lands of the Lord: and I girded up my loins to extirpate and deſtroy them.

REGULATIONS CONCERNING THE GOVERNMENT OF CONQUERED KINGDOMS.

IN every kingdom which I conquered, I reſpected thoſe who were worthy of reſpect, and I venerated and honoured the poſterity of the prophet, and the theologians, and the learned, and the holy men; and I conferred upon them eſtates, and penſions, and appointments. And I conſidered the powerful and the opulent of that country as my brethren; and as my children, the poor and the helpleſs infants thereof.

AND the ſoldiers of that kingdom I admitted to my preſence; and I ſoothed and encouraged the ſubjects; and I kept both the one and the other ſuſpended between hope and fear. And to the good of every country I did good; and I expelled from my kingdoms the vicious, and the wicked, and the ſeditious.

THE baſe and the abject I confined within their proper bounds; and I permitted them not to exceed the limits preſcribed them. And on the nobles and the grandees I conferred preeminence by exalted dignities; and I threw open the portals of equity and juſtice in every country; and I cloſed up the avenues to cruelty and oppreſſion.

وفاسقان وفاجران بر آوردم ودر دفع ورفع ایشان کمر
همت بر بستم

تزوک ملک داري

هر ملک را که مسخر ساختم عزيزان آن
ملک را عزيز داشتم وسادات وعلما وفضلا ومشايخ را
تعظيم واحترام نمودم وسيورغال ووظيفه ومرسوم بايشان
مقرر ساختم وکلانتران آن ولايت را بمنزله برادر
وخوردان واطفال را بجاي فرزند دانستم

وسپاه آن ملک را بدرگاه خود راه
دادم ورعايا را مستمال گردانيدم وهمه را در ميانه
اميد وبيم نگاهداشتم وبه نيکان هر ملک نيکي
کردم وبدان واشرار وبد نفسان را از مملکت اخراج
نمودم

واداني واراذل را در مرتبه ايشان
نگاهداشتم ونگذاشتم که قدم از حد خود فراتر
گذارند واکابر واشراف را بمراتب عاليه امتياز دادم
وابواب عدالت در هر ملک مفتوح داشتم وطريق ظلم
وستم را مسدود گردانيدم

وحاکم

"AND it ſhall ſometimes come to paſs, Book II.
"that the juſt, and the religious, and the virtuous, and "the innocent ſhall be overtaken and involved in the calamities of the evil doers. For the fire, which falleth "in the wilderneſs of reeds, conſumeth both the green "and the dry.

"AND be not ſurprized at the proſperity "and the ſucceſs of the impious, and the wicked, and "the infidel, and the tyrant. And err not in thy concluſions, and ſay not unto thyſelf, The good things of "the wicked, and of the impious men, and of the tyrant "are increaſed unto them; although in wickedneſs, and "in tyranny, and in impiety they daily increaſe.

"THOU oughteſt firſt to underſtand the "cauſe of their increaſing proſperity. For the cauſe is, "that perhaps (reflecting on the bounties of their true "benefactor) they may turn back from their wickedneſs "and oppreſſions, and be grateful for the favours which "they receive.

"BUT if they neglect to pay the tribute "of gratitude to their God, and return not back to the "holy gate, and if they forget the bounties of their "Creator, and the prophet of their Creator, they ſhall in "the end be overtaken by the anger and the vengance of "the omnipotent chaſtiſer."

WHEN the letter of my venerable PEER came to my hands, I wreſted from the graſp of the oppreſſors

وگاه باشد که صلحا واتقیا ونیکو
کاران وبیگناهان بشامت افعال واعمال بدان در
بلا افتند وگرفتار شوند چه آتش که در نیستان
افتد تر وخشک آنرا بسوزد

واز ترقیات واستدراجات کفار وفجار
وظلمه وفساق تعجب نکنی وبغلط نروي وبا خود
نکويء که ظالمان وفاسقان وفاجران هرچند ظلم
وفسق وفجور بیشتر میکنند نعمت ایشان بیشتر
میشود

پس سبب بسیاري نعمت ایشان را باید
دانست چه سببش اینست که شاید نظر بر عنایت
منعم حقیقي کرده از ظلم وفسق باز آیند وشکر
نعمت بجاي آورند

چون از اداي شکر آلهي غافل شوند
وبدرگاه سبحاني باز گشت ننمایند ونعمت خدا
ورسول خدا فراموش کنند در آخر بغضب وسخط
ایزدي گرفتار گردند

چون نامه پیر من بمن رسید ملک
خدارا از چنگ ظالمان وکافران وملحدان ومنافقان
وفاسقان

" and assist the descendants and posterity of that holy Book II.
" messenger.

" AND those princes who feed on the bounties of the Creator, and yet rebel against their God and his prophet, thou shalt drive out from the kingdoms of the Lord. And thou shalt act with justice in the land of thy Creator: for it is said, That dominion may be continued to the infidel; but that to the tyrant it shall not be continued.

" AND it is thy duty to root out from the country of God all pollutions and abominations; for evil practices have that effect on the world, which pernicious aliment hath on the human body. Obliterate every vestige of cruelty and oppression.

" AND ascribe not the continued prosperity of the tyrant in this world to the merits of the tyrant: for the cause of the long duration of the power of the wicked and the oppressors is this, that they may bring forth into action all the wickedness and all the crimes which they have treasured up in their hearts, and then be overtaken by the wrath and indignation of Almighty God.

" IT shall sometimes come to pass, that the omnipotence of the Creator shall at once chastize the cruel, and the wicked, and the impious, with a variety of punishments; by chains, and by prisons; and by desolation, and by famine, and by hunger; by an universal pestilence, and by sudden death; and by unforeseen destruction.

AND

وذريات آنحضرت را نصرت دهي

وسلاطين را كه نعمتهاي خدا ميخورند

وبخدا ورسول وي باغي شده اند از ملك خدا

اخراج نماي، ودر ملك خدا عدالت بكار بري

كه گفته اند ملك بكفر باقي ماند وبظلم باقي

نماند

وترا است كه افعال قبيحه واعمال

شنيعه از ملك خدا براندازي كه افعال بد در عالم

آن اثر ميكند كه غذاي بد در بدن واثار ظلم را

محو نماي،

وطول بقاي ظالم را در عالم حمل بر

نيكي ظالم نكني وسبب طول بقاي ظالمان وفاسقان

آنست كه ظلم وفسقي كه در نهاد ايشان نهاده

اند از قوت بفعل آورند آنكاه بسخط وغضب الهي

كرفتار كردند

كاه باشد كه قدرت الهي ظلمه

وفسقه وفجره را به بند وزندان وتاراج وقحط

وكرسنكي ووباء عام وموت فجاء بيك مرتبه كرفتار

كرداند

وكاه

Book II.

THE day I past in examining the difficulties of conqueſt with wiſe and experienced men; and in the night when I laid myſelf down in the chamber of repoſe, I deliberated on the execution of my reſolutions, and I formed the plan on which they were to be conducted.

AND I myſelf reflected on the meaſures I ſhould purſue in the reduction of kingdoms; how I ſhould advance, and which way I ſhould retreat. And I alſo conſidered thoſe things which concerned my ſoldiers, whom I ſhould encourage and reward, and whom I ſhould order upon ſervice; that I might not err in my reſolves. And I exerted foreſight and circumſpection in every tranſaction. And the leaders of my ſoldiers who attached themſelves unto me, I treated with kindneſs and diſtinction; and I conducted myſelf with ſeeming attention towards thoſe who were my enemies.

AND I conſidered as baſe-born thoſe on whom I had conferred favours, and who, for the good which they had received, returned evil. For it is the proverb of the prophet of the Creator of men and angels, 'That the baſe-born will not depart from the world, 'until he hath deceived and injured his patron, and benefactor.'

MY venerable PEER wrote unto me, ſaying, "It is thy duty to act in obedience to the commands of "thy God and the prophet of thy God, and to protect "and

وروزها با ارباب تجربه وهوشمندان
شطرنج ملک کیري مي باختم وشبها که در خوابکاه
تکیه میزدم در تهشیت امور مملکت تفکر میکردم
وصورت انجام آنرا بخود تصویر مینمودم

وطریق ملک کیري را خود بخود اندیش
میکردم که از کدام راه در آیم وکدام طرف بدر
آیم ودر معاملات سپاه فکر میکردم که کدام یکي را
تربیت نمایم وچه کسرا کار فرمایم تا غلط نکنم وپیش
بیني در هر کار مینمودم وهر کس از اعیان سپاه
که بمن دوستي کردند بایشان احسان نمودم وهر
کس بمن دشمني کرد بوي مدارا کردم

وکساني که بآنها نیکي کردم وآنها
بمن بدي کردند ایشانرا حرام زاده دانستم که قول
رسول رب العالمین است که ولد الزنا از دنیا بیرون
نرود تا بمحسن خود بدي نکند

پیر من بمن نوشت که ترا است
که بحکم خدا ورسول خدا عمل نمايء وآل
وذربات

Book II.

SECONDLY, I uſed reflection, and caution, and circumſpection, that I might not err in execution. And ſuch was the favour of the Almighty, that every determination which I formed, proved in the end judicious and ſucceſsful. I informed myſelf of the diſpoſitions and genius of the natives of every country; and I accommodated myſelf to their prejudices in the appointment of their governors.

THIRDLY, I united unto myſelf three hundred and thirteen reſolute men, of nobility, of bravery, and of wiſdom; and ſo firmly were they united, that the whole, it might be ſaid, were as one perſon: and their reſolutions, and their actions, and their declarations were the ſame. When they ſaid, "We will do thus," they did it: for until they had concluded the enterpriſe on which they had determined, they withdrew not their hands therefrom.

FOURTHLY, I poſtponed not till to-morrow the buſineſs of to-day. When lenity was neceſſary, I acted with lenity; and in the hour of ſeverity I was ſevere. At the time when delay was policy, I acted not with precipitation; and when expedition was neceſſary, I was not guilty of delay: and the buſineſs which could be concluded by addreſs and negotiation, I committed not to the ſword.

 THE

دوم اندیشه وحزم واحتیاط بسیار نمودم
تا آنکه در کارها غلط نکردم وبتایید آلهي هر تدبیري که کردم راست ودرست افتاد ومزاج وطبایع اهل هر ملکي را بخاطر آوردم وموافق طبیعت ایشان سلوک کرده حاکم تعین نمودم

سیوم سیصد وسیزده مردم مردانه اصیل
وشجاع وفرزانه بخود متفق ساختم وایشان در اتفاق بمرتبه بودند که کویا همکي ایشان یک تن بودند وعزیمت وراي وکفتار وکردار ایشان همي یک بود چون میکفتند که این کار میکنم بر نمي کشتند وتا آن کاررا باتمام نمي رسانیدند بدست از آن باز نمیداشتند

چهارم کار امروزرا بفردا نینداختم ودر
هنکام نرمي نرمي بکار بردم ودر وقت درشتي درشتي کردم ودر زمان تاني شتاب نکردم ودر کار شتاب درنک ننمودم وکاري که بتدبیر سر انجام یافتي بشمشیر نمیکشادم

وروزها

of Khorausaun, Sooltaun Gheeaus u deen came forth unto me, and he delivered the treasures, and the wealth, and the kingdom into my hands. Book II.

AND in every kingdom, where heresy and schism shall abound, and where the inhabitants of that country, both soldiers and subjects, shall be divided into different parties and factions, the destruction of that kingdom is at hand; and it is the duty of a victorious monarch to invade that country. THUS I purified the kingdoms of Fauris and Erauk a Ajjum from the existence of the accursed heretics; and I overturned the leaders of the factions, who had each of them elevated the standard of power, throughout those territories, and I delivered the servants of God from their tyranny and oppressions.

AND in every kingdom, where the articles of the faith of the inhabitants thereof shall be altered from those of the descendants of the prince of the prophets, (on whom be the blessing of Almighty God) it is the duty of an Emperor to reduce that Kingdom, and to bring back the inhabitants thereof from their evil tenets. THUS I entered the kingdom of Shaum, and punished all those who held pernicious doctrines.

WHEN I first entered upon the reduction of kingdoms, I firmly adhered to four certain maxims.

FIRST, in those things which appertain to the acquisition of dominions, I acted from deep deliberation, and from mature counsel.

SECONDLY,

دار الملک خراسان سلطان غیاث الدین آمده مملکت خراسان را با خزاین ودفاین پیشکش کرد

ودر هر ملکی که الحاد وزندقه بسیار شود واهل آن دیار از سپاه ورعیت بطوایف متنوعه متفرق شوند زوال آن مملکت نزدیک رسیده باشد جهان ستان را است که بر آن مملکت ترکتاز آورد چنانچه من ممالک عراق عجم وفارس را از وجود ملاعین ملاحده پاک ساختم وملوک طوایف را بر انداختم وبندهای خدا را از ظلم ایشان که هریک در ناحیه علم سلطنت بر افراخته بودند نجات دادم

ودر هر ملکی که عقاید اهالی آن ملک از عقاید خاندان حضرت سید المرسلین صلوات الله علیه تغیر یابد سلاطین را واجب است که آن ولایت را مسخر کردانند واهالی آن ملک را از اعتقاد بد ایشان باز آورند چنانچه من بمملکت شام در آمده جماعت که بد اعتقاد بودند ایشانرا بسزا رسانیدم

وچون شروع در ملک کیری کردم چهار امر را پیش نهاد خاطر خود ساختم

اول در امور ملک کیری تدبیر وکنکاش درست بکار بردم

دوم

kingdom from the hand of the tyrant, and deliver it over to the upright aſſailant. Thus, from a regard to juſtice and the law, I delivered the country of Mauwur u Nuhur from the hands of the Ouzbuk tyrants. Book II.

And in whatever country the holy laws are diſregarded; where they neglect thoſe to whom the Almighty hath given dignity; where they injure and oppreſs his choſen ſervants; it is the duty of a conqueror, with a firm determination to ſupport the faith and the laws of Mahummud (on whom be the bleſſing of God) to invade that country: for the prophet of the Lord ſhall aſſiſt him in all his undertakings. Thus I wreſted from Sooltaun Muhmood (the grandſon of Feeroze Shaah) from Mulloo Khaun, and from Saurung, the capital of the empire of Hindoſtaun; and I re-eſtabliſhed the true faith; and I overturned the habitations of the idols in that country.

It is the duty of a victorious king to bring under his authority every empire or kingdom, where the inhabitants thereof are oppreſſed by their prince and ruler, and where the hearts of the people are turned aſide from their governor. No ſooner ſhall the upright prince approach, than that kingdom ſhall fall into his hands.

Thus I delivered the kingdom of Khorauſaun from the princes of the houſe of Kurroot. As ſoon as I advanced, with the reſolution to reduce the capital of

از دست ظالمان اوزبکیه بنیت عدالت انتزاع نمودم

ودر هر ملکي که شریعت ضعیف باشد
وبزرک کردهاي خدارا عزیز ندارند وبندها خاص خداي تعالي را آزرده کردانند سلطان ملک کیر را است که نیت رواج دین وشریعت محمدي صلي الله علیه وسلم کرده بدآن ملک در آید که رسول خدا ویرا تایید خواهد نمود چنانچه من دار الملک هندوستان را از سلطان محمود نبیره فروز شاه وملوخان وسارنک انتزاع نمودم ودین وشریعت را رواج دادم بتخانهاي آن دیاررا خراب ساختم

وهر مملکتي که متوطنان وساکنان
آن مملکت از حاکم ووالي خود در آزار باشند ودلهاي اهل آن دیار از والي خود منصرف کردد ملک ستان را است که آن ملک را بحیطه تصرف در آورد وبمجرد توجه سلطان نیکو سیر آن ملک مسخر کردد

چنانچه من ممالک خراسان را از
سلاطین کرت انتزاع نمودم وبمجرد توجه من بعزیمت تسخیر

throne; and the receivers of petitions on the right and on the left; Book II.

AND that the soldiers in general, and the imperial domestics, should stand in lines according to their degrees, and be attentive to keep in their proper stations.

AND I commanded, that four Meer Toozzuk † should establish and preserve order in the imperial assembly; before, and behind, and on the right, and on the left of the throne.

AND I commanded, when the assembly was formed and regulated, that among the inferior people a thousand dishes of meat, and a thousand loaves, should be distributed; and that a thousand dishes of meat and a thousand loaves should be brought into the imperial assembly; and that five hundred of that thousand should be sent to the Ameers of tribes, and to the chiefs; to each by his name, and by his title.

REGULATIONS CONCERNING THE REDUCTION OF KINGDOMS.

IF in any kingdom tyranny, and oppression, and iniquity shall be predominant, it is the duty of a prince, from a regard to justice and the law, to resolve on the expulsion and extirpation of the authors of that oppression and iniquity; and to assault that kingdom. For Almighty God from the same motives will wrest that king-

† Regulators, masters of the ceremonies.

باشد وداد خواه در چپ وراست بایستند وسایر سپاه وخدم وحشم بمراتب خود صف زده ایستاده شوند وجاي خودرا نکاهدارند وامر نمودم که چهار میر تزک دست راست ودست چپ وپیش وپس مجلس را تزک دهند

وحکم کردم که چون مجلس بر تزوک در آید هزار طبق آش وهزار نان در مجلس عام شیلان بکشند وهزار طبق در محفل خاصش حاضر آورند از این جمله پانصد طبق به الوس امرا وسرداران نام بنام بفرستند

تزوک ملک کیري

در هر ملکي که ظلم وجور وفسق بسیار شود سلاطین را است که به نیت عدالت عزیمت دفع ورفع فسق وظلم بسته بر آن ملک ترکتاز آورند که تنکري تعالي بهمین نیت آن ملک را از ظالم بکیرد وبه عادل بسپارد چنانچه من ولایت ماورالنهر از

ferent ranks encircle and ſit round the throne in regular order. Book II.

AND that the deſcendants of the prophet, and the judges, and the theologians, and the learned men, and the prelates, and the grandees, and the nobles ſhould ſit on the right hand of the throne.

AND that the Ameer ul Omrau, and the Beglerbegs, and the Ameers, and the Nouniaun, and the chiefs, and the leaders of tribes, and of Toumaunaut and of Kuſhoonaut, and the Mingbauſhee, and the Euzbauſhee, and the Ounbauſhee-Ameers ſhould take their places ſuitably to their ranks and their ſtations, on the left hand of the throne.

AND I appointed a place oppoſite to the throne for the Deewaunbeghi and for the Vizzeers. And I ordered that the leading men and the magiſtrates of the empire, ſhould form a line and ſeat themſelves behind the Vizzeers;

AND that the ſelect ſoldiers, who had obtained the title of Bahaudur, and the mighty men of prowеſs ſhould ſit on the right hand in the rear of the throne. And the leaders of the light troops I ordered to be ſeated in the rear of the throne on the left hand.

AND I commanded that that the Ameer of the Hurrauwul ſhould take his ſtation in the front; and that the chief of the Yuſſauwul † ſhould ſtand at the door of the imperial pavilion, oppoſite the foot of the throne;

† The chief of the meſſengers. *Mogul.*

موافق مراتب خود هاله وار صف زده بر دور سریر سلطنت بنشینند

وسادات وقضات وعلما وفضلا ومشایخ واکابر واشراف بر طرف دست راست جلوس نمایند

وامیر الامرا وبیکلر بیکیان وامرا ونونیان وسرداران وامیران الوس وتومانات وقشونات ومینک باشیان ویوز باشیان واون باشیان مطابق مراتب خودها طرف دست چپ جلوس نمایند

وبراي دیوان بیکي ووزرا در مقابل تخت جاي نشستن مقرر کردم وکلانتران وکدخدایان ممالک در عقب وزرا صف زده نشسته باشند

وبهادرانیکه که خطاب بهادري یافته باشند وجوانان شمشیر زن در عقب سریر سلطنت طرف دست راست بنشینند وقراول بیکیان را طرف دست چپ عقب تخت حکم نشستن کردم

وامیر هراول در پیش روي اورن بکیرد ومحرم یساول بر در خرکاه پیش پایه تخت ایستاده باشد

AND by experience it was known unto me, that a wiſe enemy is preferable to a fooliſh friend. THUS Ameer Hooſſein, the grandſon of Ameer Kurghun, was one of thoſe fooliſh friends: and the miſchiefs which in his friendſhip he did unto me, were ſuch as no enemy would do in the exceſs of his enmity.

AMEER Khodaudaud once ſaid unto me, "Watch thou thy enemy, as thou wouldſt guard a ruby "of luſtre, or a jewel of high price: but when thou "meeteſt with a ſtone of Laukh, cruſh him thereon un- "til not one particle of him remain."

HE alſo ſaid, "When an enemy fleeth "unto thee for protection, and kneeleth before thee, "have compaſſion upon him, and receive him with kind- "neſs." THUS I acted towards Touktummiſh Khaun. When he fled to me for ſhelter, I treated him with tenderneſs and humanity.

IF an enemy, after taſting of thy generoſity and bounty, return again to enmity, deliver him over to the juſtice of the Almighty.

HE is a true friend who taketh not offence at the conduct of his friend; or if he doth, is willing to receive his acknowledgements.

REGULATIONS OF PRECEDENCY AND OF ADMISSION TO THE IMPERIAL PRESENCE.

I ordained that my ſons, and my grandſons, and my relations, ſhould, according to their different

وبتجربه من رسید که دشمن عاقل بهتر
از دوست جاهل باشد چنانچه امیر حسین نبیره امیر
قزغن از دوستان جاهل بود وانچه در دوستی بمن
کرد هیچ دشمن در دشمني نکند

امیر خداداد بمن کفت که دشمن را
چون لعل وجواهر نکاهدار وچون بسنک لاخي
برسي چنانش بر سنک زن که اثري از وي نماند

ونیز کفت که چون دشمن پناه آورد
وزانو زند بر وي رحم کن ومروت نما چنانچه من
به توقتمش خان کردم چون بمن پناه آورد مروت
کردم

اکر دشمن مروت واحسان دیده دیکر
باره بر سر دشمني رود ویرا بپروردکار بسپار

ودوست آنست که از دوست نرنجد
واکر برنجد عذر پزیر باشد

تزوک اجلاس واورن

امر نمودم که فرزندان ونبابر وخویشان
موافق

treſſes which he had ſuffered, by kindneſs and by gratuities; and by proper marks of my favour I conferred honour upon him.

But on the Ameers of the tribes of Suldoze and of Jitteh I uttered execrations: for, having exalted Kaubul Shaah of the line of Chungaze to the dignity of Khaun, and ſworn fidelity and friendſhip unto him, when they heard of my exaltation to the throne, they broke their faith and their engagements, and, to flatter and to ſoothe me, put him to death.

And to thoſe who had envied my fortune, and who had endeavoured to ſubvert my power, I conducted myſelf with ſuch kindneſs and generoſity, that they were confounded at my goodneſs, and ſunk under the ſenſe of their own unworthineſs.

And my friends who preſented themſelves before me, thoſe who had ever acted in ſubmiſſion to my will, I conſidered as the partners of my fortune: and I regarded not the riches and the wealth which I conferred upon them.

For by experience it is known unto me, that he is a firm aſſociate, who taketh not offence at the conduct of his friend; and who is the enemy of the enemy of his friend; and who heſitateth not to hazard his life, when occaſion ſhall require. Thus certain of my Ameers followed my fortunes even to death; nor did I with-hold from them aught which I had.

And

تلافي رنجش وي كردم وبمراتب لايق ايشانرا امتياز بخشيدم

ليكن بر امراي سلدوز وجته نغرين كردم كه كابل شاه چنكيزي را كه بامارت وخاني برداشته بودند وبوي عهد ودوستي وپيمان اخلاص بربستند چون خبر جلوس من بر تخت سلطنت بمسامع ايشان رسيد نقض عهد كرده وبرا بجهت خوش آمد من بقتل رسانيدند

وكساني را كه در مقام شكست من در آمده بر من حسد بردند آن قدر بايشان مروت واحسان كردم كه شرمنده احسان من شده غرق عرق خجالت كشتند

ودوستان چون بمن النجا آوردند چون هميشه برضاي من كاركرده بودند ايشانرا شريك دولت دانسته در عطاي مال واسباب مضايقه نكردم

وبتجربه من رسيده كه دوست صادق آنست كه از دوست نرنجد ودشمن دشمن دوست باشد واكر افتد در دادن جان مضايقه نكند چنانچه بعضي امراي من تا بجان همراهي من كردند ومن هم در هيچ چيز بايشان مضايقه نكردم

وبتجربه

Let the Ameer, who in the hour of peril and diſtreſs adhereth to his prince, and ſtandeth firm in the field of ſlaughter, be conſidered as a brother. Thus at the time when the forces of Kuſh deſerted my ſtandard, no one remained with me, or conſented to ſhare my fortunes, except Ameer Jaukoo Burlaus; and I afterwards eſteemed Ameer Jaukoo as a beloved brother; and I admitted him to a participation in my fortunes; and I made him an Ameer ul Omrau; and I conferred upon him the kingdoms of Bullukh and of Hiſſaur.

Regulations for my conduct and behaviour both to friends and to enemies.

On the day on which I conquered the kingdom of Tooraun, and mounted the throne of empire in the capital city of Summurkund, I conducted myſelf in the ſame manner towards my enemies and my friends. The Ameers of Buddukhſhaun, and other Ameers of Kuſhoonaut, both Toork and Taucheek, who had done me injuries; and who had practiſed deceits upon me; and who had drawn their ſwords in oppoſition unto me; and who were alarmed by the remembrance of their evil conduct; when they ſubmitted to my authority, I received them with ſuch kindneſs and courteſy, that they bluſhed at my generoſity and goodneſs.

And to every one, whom I had injured or diſtreſſed, I made compenſation; and I balanced the diſtreſſes

وهر اميري كه در وقت تنك قدم
اخلاص در ميدان مصاف استوار دارد وطريق مرافقت
بجاي آورد ويرا بمنزله برادر شمارند چنانچه وقتي كه
امرا ولشكر خط كش از من رو كردان شدند بغير
از امير جاكوي برلاس هيچكس در نزد من نماند
وهمراهي نكرد من امير جاكورا برادر عزيز دانسته
شريك دولت خود كردانيدم وامير الامرا ساخته
مملكت بلخ وحصار بوي ارزاني داشتم

تزوك سلوك ومعاش با دوست ودشمن
روزي كه مملكت توران را مسخر ساختم
ودر تختكاه سمرقند بر سرير سلطنت جلوس نمودم
بدوست ودشمن يكسان سلوك كردم امراي بدخشان
وبعضي امراي قشونات از ترك وتاجيك كه بمن
بديها كرده وحيلهها برانكيخته وبر من شمشيرها
كشيده بودند واز كردار نا پسنديده خود متوهم
مي بودند چون بمن آنجا آوردند چندان احسان
كردم كه شرمنده عنايت واحسان من شدند

وهر كسرا رنجانيده بودم باحسان وانعام
تلافي

If a Vizzeer, or other ſervant, through policy and deſign, form an intimacy with his maſters foe; and endeavour, under the garb of that friendſhip, to promote the intereſt of his prince, let him be eſteemed amongſt the wiſeſt and the beſt of ſervants and of friends. But if a ſervant oppoſe his maſters's intereſt, and intrigue with the enemy, preſent ſuch a ſervant as a gift to the foe.

If a ſervant fight valiantly and defeat his foe, let not the inſinuations of the envious be heard to his prejudice; permit not his glory to be concealed, but let it be exhibited in ten-fold ſplendor; and let him be exalted to a ſuperior ſtation, that other ſervants may be inſpired with a thirſt for glory.

If a body of troops, or an Ameer, deſert their prince, and unite with the enemy, let them not again be admitted into his ſervice. Thus the leaders of the forces of Kuſh turned from me their faces, and united themſelves with Ameer Haujee Burlaus; and after that I confided not in them.

Whatever ſervant, unto whom the government of a kingdom ſhall be truſted, who treacherouſly leagueth with the enemy, and delivereth that kingdom into the hands of the foe; let him be put to death. But let the ſervant, who defendeth and preſerveth a kingdom, be raiſed to a diſtinguiſhed and exalted rank.

واكر وزيري ونوكري از روي راي
وتدبير با دشمن رابطه آشنايي درست سازد ودرين
لباس خواهد كه كار صاحب خودرا ساخته كردند ويرا
عاقلترين دوستان وچاكران بايد دانست وليكن نوكري
كه بدشمن بسازد وبا صاحب خود نغاق ورزد اين
چنين نوكري را به دشمن ارزاني دارند

واكر نوكري شمشير زند وغنيم را
شكست دهد سخن ارباب غرض را در حق وي نشنوند
وكار ويرا پوشيده ندارند ويك كار ويرا به ده باز
نمايند وبر مرتبه اش بيغزايند تا ديكر نوكرانرا رغبت
جان نشاني بهم رسد

وهر نوجي وهر اميري كه روي از راه
مرافقت وموافقت بركرداند وبه غنيم پيوند ايشانرا
در يورت اورن ندهند چنانچه سرداران لشكر كش از
من رو كردان شده بامير حاجي برلاس پيوستند
ومن بعد بر ايشان اعتماد نكردم

وهر نوكري را كه حاكم ملكي كرداند
ووي از روي بيوفاي به غنيم سازش نموده ملك را
بدشمن بدهد ويرا از قيد حيات بر آورند ونوكر
ملكدار بمراتب ارجمند بلند مرتبه كردانند

وهر

THUS Munguli Booghau, and Hydur Andookhodee, and Ameer Aboo Saeed, on the part of Tughulluk Timour Khaun, oppoſed and attacked me with ſix thouſand horſemen, on the banks of the water of Bulukh. Afterwards, taking offence at the conduct of Tughulluk Timour, they ſought protection from me; and I received them with honour and eſteem: and I conferred upon them the provinces of Andijaun, and Hyſſaur Shaudumaun, and Toorkiſtaun.

AND I alſo ordained that the ſervant of the foe who was in the confidence of his maſter, and, who in times of war and of ſervice, vibrated the chain of friendſhip with the enemy of his prince; and who forgot the ſacred ties of lord and of ſervant, and the fidelity due for the ſalt and the bread which he had eaten; and who ſtrove to make the enemy of his maſter the conqueror of his maſter; I ordained that ſuch a wretch ſhould never be admitted into my ſervice. Time ſhall hereafter inflict upon him his reward.

THE ſervant who quitteth his maſter in times of trial, and offereth his ſervices to another, is not worthy to be admitted: but when by many and long ſervices his fidelity ſhall be proved, he may then be received into favour. If in times of peace and tranquillity he offereth his ſervices, let him be received with kindneſs.

چنانچه منكلي بوغا وحيدر اندوخودي
وامير ابو سعيد با شش هزار سوار بر كنار آب بلخ
بمن رو برو شده جنك كردند بعد از آن از تغلقتيمور
خان نا اميد كشته بمن پناه آوردند ايشانرا عزت
داده احترام كردم وولايت حصار شادمان واندجان
وتركستان بديشان دادم

وامر نمودم كه هر نوكري كه در
نزد غنيم معتبر باشد ودر وقت جنك وكارزار سلسله
دوستي بدشمن صاحب خود بجنباند وحق نمك
وصاحبي ونوكري ونعمت را فراموش كند ودشمن
صاحب خود را خواهد كه بر صاحب خود غالب
كرداند اين قسم شخصي را در خدمت راه ندهند روزكار
سزايش را در كنارش خواهد نهاد

وهر نوكري كه در وقت كار از صاحب
خود جدا شده بملازمت آيد اعتماد را شايسته نباشد
اما اكر بعد از خدمت بسيار وفاداري از وي ظاهر
شود نكاهدارند واكر در غير وقت كار ويورش آمده
ملازمت اختيار نمايد ويرا كرامي دارند

واكر

It behoveth the prince not ſpeedily to degrade the ſervant whom he hath exalted, not to pull down him whom his own hand hath raiſed up. Let him not neglect thoſe whom he knoweth or remembereth.

And if it ſhould chance that without cauſe he put a good ſervant to ſhame, let him make amends by conferring two-fold honour upon him: and let him refer that ſervant to his own affection and fidelity: for if he harboureth hatred and revenge, according to his evil qualities ignominy ſhall be his reward. But the ſervant who by good conduct acquireth a place in the heart of his prince, ſhall proſper in conſequence thereof.

If a ſervant ſpontaneouſly, or otherwiſe, ſeparate himſelf from his maſter, and if he afterwards turn back unto him, let that ſervant be received with honour: ſince, aſhamed of his deſertion, he returneth again to his prince.

Every ſervant who was faithful to his prince, and who drew his ſword on the ſide of my enemy; if ſuch a man became my priſoner in battle, or if, hopeleſs of reward from the foe, he came in unto me and offered his ſervices, I ordained that he ſhould be received with honour and eſteem; and that his fidelity ſhould be acknowledged and relied on; and that dignities ſuperior to thoſe, which he formerly poſſeſſed, ſhould be conferred upon him.

Thus

وسلاطين راست كه هر نوكري را كه
عزت دهند زود بيعزت نكردانند وبرداشته خود را نه
اندازند وهركس را دانسته وشناخته باشد فراموش
نكنند

اكر احيانا بيعزت كنند در عزتش دو
برابر افزوده تلافي نمايند وآن نوكررا باخلاص
واعتقاد وي حواله سازند كه اكر كينه ونفاق
ورزد بالخاصيه نكبت بوي روي خواهد آورد وهر
نوكري كه در دل صاحب به نيكي جا كند
روز به كردد

وهر نوكري كه باختيار وغير اختيار
جدا شود وچون مراجعت نمايد ويرا محترم كردانند
كه از جداي خود پشيمان شده ومعاودت نموده

وامر نمودم كه هر نوكري كه از
جانب غنيم شمشير از نيام بر آورده ونمك حلال باشد
اكر اين چنين مردي در جنك بدست افتد يا از
طرف غنيم نا اميد شده بيايد وملازمت اختيار كند
ويرا عزيز نمايند وبر مراتبش بيفزايند وويرا وفادار
دانند

چنانچه

On the ſervant who is incapable of attachment, and who harboureth reſentment, contempt and ignominy ſhall moſt certainly fall in conſequence of his evil qualities: but the proſperity and the riches of the faithful and affectionate ſervant ſhall be daily increaſing.

He is a good and faithful ſervant who taketh not offence at the ſlights or the reprimands of his prince, who entertaineth not revenge in conſequence thereof; but taketh the faults of his maſter upon himſelf: ſuch a ſervant is worthy of the affection and the kindneſs of his prince.

The ſervant whoſe eye is fixed on the morſels and the fragments † which fall from the table of his lord, will undoubtedly be negligent in the moment of trial.

The ſervant who forgetteth his duty in the hour of action, and turneth his face from the foe of his prince; let the face of that ſervant be ſeen no more.

The ſervant who in the hour of trial ſearcheth after excuſes; and who on the day of enterpriſe demandeth his diſmiſſion, and who keepeth his eye on the means of retreat, and who transfereth till to-morrow the buſineſs of to-day, (thus Boulau and Timour Aghlaun acted towards me, and deſerted me in the hour of danger) let the names of ſuch ſervants be held in contempt; and let them be delivered over to the Almighty.

† i. e. A ſelf-intereſted and avaricious ſervant.

وهر نوکري که بي اخلاص وکينه
دار باشد از اثر بي اخلاص وکينه وي البته نکبت
بوي روي آورد وليکن دولت ونعمت نوکر باخلاص
روز بروز در تزايد باشد

راسخ الاعتقاد نوکري باشد که از
اعراض واعتراض صاحب نرنجد وکينه نورزد وتقصيري
که از صاحبش بوقوع آيد آنرا بخود کيرد آن
نوکر لايق تربيت باشد

ونوکري که نظرش بر لقمه وخرقه
باشد البته در وقت کار سستي کند

نوکري که حق خدمت فراموش کند
ودر وقت کار روي کردان شود ديکر رويش را نبايد
ديد

ونوکري که در وقت کار بهانه جويد
وهنکام يساق رخصت طلبد ونظر بر پشت پا داشته
باشد وکار امروز بفردا حواله نمايد چنانچه بولا
وتيمور اغلان بمن کردند ومرا بر سر کار کذاشتند
نام اين قسم نوکران نبايد برد وايشان را به
پروردکار بايد سپرد

وسلاطين

And of the tribe of Toughauee I appointed Aali Durvaish to the station of Ameer.

And of the tribe of Kipchauk I raised Ameer Saur Booghau to the dignity of Ameer.

And of the tribe of Aurlaut I appointed Ameer Muviud (unto whom one of my sisters had been given in marriage) Ameer ul Omrau: and Sullauichee Bahaudur of the same tribe I made an Ameer.

And of the tribe of Tautaur I raised Kowvung Khaun to the rank of Ameer; and the remaining twenty eight Ouyemauk, unto whom the Tumghau had not been given, I appointed commanders over their own tribes: that in times of war and of service they might attend in the field, and bring with them their horsemen, agreeably to the regulation.

Rules concerning the conduct of servants towards their prince, and of the prince towards his servants.

Be it known to every good servant, that that which he expecteth from his own dependant, his prince also expecteth from him. Let him not therefore be backward in his services; but let him know, that if his master be at first well-inclined unto him, and afterwards be ill-inclined unto him, he must lay the fault and the consequence to himself and not to his master.

He is a good servant who attacheth himself unto his master, and doeth his duty through that attachment.

واز الوس طوغاي علي درويشرا امارت
دادم
واز الوس تپچاق امیر سار بوغا را امیر
ساختم
واز الوس ارلات امیر موید را که خواهر
من در حباله زوجیت وي بود امیر الامرا ساختم
وسلابچي بهادررا امیر گردانیدم
واز الوس تاتار کونک خان را امارت
دادم وبیست وهشت اویماق دیکر که به تمغا نرسیدند
ایشانرا امیر الوس ساختم که در وقت یساق در چار
وپلچار حاضر شوند وموافق تزوک سواران خودرا
حاضر سازند

تزوک سلوک نوکر به صاحب ومعاش
صاحب بنوکر
که نوکر راست بداند که انچه وي
از نوکر خود چشم داشت دارد صاحب وي هم از وي
همان چشم داشت دارد پس خودرا در خدمت صاحب
معاف ندارد وبداند که اکر صاحبش اول بوي بر
سر عنایت بود وآخر بي عنایت شد تقصیر ونقصان
بر خود نهد نه بر صاحب خود
ونوکر راست است که با صاحب اخلاص
بورزد وباخلاص کار کند

وهر

Ameer Jaukoo, and Ameer Eekoo Timour, and Ameer Soolamaun Shaah; on whom I alſo conferred the governments of frontier kingdoms. And a hundred others of the tribe of Burlaus I appointed Mingbauſhees. And I exalted Ameer Jullaul u deen Burlaus to the dignity of tenth Ameer; and Ameer Abou Saeed of the ſame tribe to the rank of ninth Ameer.

And from amongſt the tribe of Turkhaun I raiſed Ameer Bauezzeed to the ſtation of ſeventh Ameer; and I appointed twenty perſons of the ſame tribe Euzbauſhees.

And of the tribe of Aurghoon I raiſed Tauſh Khaujeh to the dignity of eighth Ameer; and I gave the appointments of Mingbauſhees, and of Euzbauſhees, and of Ounbauſhees, to twenty people of that tribe.

And of the tribe of Jullauir I exalted Touk Timour and Share Behraum to the ranks of eighth and of ninth Ameer; and twenty of the ſame tribe I appointed Euzbauſhees and Ounbauſhees.

And of the tribe of Toulkchee I conferred the dignity of Ameer on Aijauyetoo Burdi.

And of the tribe of Douldee, I raiſed Taubaun Bahaudur and Saun Bahaudur to the dignity of Ameers.

And of the tribe of Moghool I exalted Khaujeh Aghlaun to the rank of Ameer.

And of the tribe of Suldoze I appointed Elchee Bahaudur to the ſtation of Ameer.

ارزاني داشتم وامير جاكو وامير ايكو تيمور وامير
سليمان شاه كه بايشان هم سرحد ومملكت ارزاني
داشتم وصد نفر ديكر را از الوس برلاس مينك باشي
ساختم وامير جلال الدين برلاس را امير دهم كردانيدم
وامير ابو سعيد را امير نهم كردم

واز الوس ترخان امير بايزيد را امير
هفتم ساختم وبيست نفر از ايشان را يوز باشي
نمودم

واز الوس ارغون تاش خواجه را امير
هشتم كردم وبيست نفررا مينك باشي ويوز باشي
واون باشي مقرر نمودم

واز الوس جلاير توك تيمور وشير بهرام را
امير هشتم ونهم ساختم وبيست نفررا يوز باشي واون
باشي كردم

واز الوس تولكچي الجايتو بردي را
امارت دادم

واز الوس دولدي تابان بهادر وسان
بهادررا امارت دادم

واز الوس مغول تيمور خواجه اغلان را
بمرتبه امارت رسانيدم

واز الوس سلدوز يلچي بهادررا امارت
دادم

واز

I ordained that the Ameer of every Auloos, of every Kuſhoon, and of every Toumaun ſhould, when called to fulfil his military ſervice in times of war, ſelect and bring with him to the field from each Khirgauh * one horſeman, from each Duvvauleh Chouk † one horſeman, and from each Khauneh † one horſeman; and that the water and the forage on the lands where they ſhould be ſtationed ſhould be allowed unto them for their ſubſiſtence; and that an Eurghee and a Biruck ‡ ſhould be granted to the Ameer of every Auloos; and that thoſe Ameers ſhould attend in the field with forces proportioned to the ſtrength and the numbers of their Auloosaut and their Toumaunaut. Book II.

AND I ordained that to twelve of the forty Ouyemauk which had ſubmitted to my government, Tumghau ‖ ſhould be given (that they might be claſſed amongſt my ſelect and ſuperior ſervants:) to the Ouyemauks of Burlaus, Turkhaun, Aurghoon, Jullauir, Toulkchee, Douldee, Moghool, Suldoze, Toughauee, Kypchauk, Aurlaut, and Tautaur.

AND from among the tribe of Burlaus I ſelected four Ameer ul Omraus, Ameer Khodaudaud (unto whom I gave the kingdom of Buddukhſhaun) and

* Khirgauh is Mogul, and ſignifies a Tatar tent or hut.

† Duvvauleh Chouk is Mogul, and the meaning unknown. Khauneh ſignifies a houſe. ‡ Mogul, a little flag. ‖ i. e. Pay.

Ameer

امر نمودم که امیر هر الوسي وتوماني
در هنکام یساق از هر خرکاي* یک سوار واز دواله
چوق* یک سوار وازسر خانه یک سوار مقرر کردانند که
در سفر همراه بکیرند وآبخور وعلق خور هر سر زمیني
که در آن اقامت داشته باشد در وجه علوفه ایشان
مقرر باشد بامرا الوسات برغوي وبیرقي* بدهند وایشان
فراخور الوسات وتومانات خودها سوار در یساقها حاضر
آورند

وامر نمودم که از جملة چهل اویماق
که بحیط ضبط در آمده دوازده اویماق را تمغا
نمایند که از جمله نوکران خاصه باشند برلاس
ترخان ارغون جلایر تولکچي دولدي مغول سلدوز
طوغاي قپچاق ارلات تاتار

واز الوس برلاس چهار کس را امیر
الامرا ساختم امیر خداداد که بوي مملکت بدخشان
ارزاني

And I commanded that all concerns appertaining to the imperial dignity, the regulations of my dominions, and the dismission, and the changing, and the appointing of armies and of officers, and all consultations and plans of operation should be communicated unto me in my select council.

And I commanded that a confidential secretary (on whose secrecy dependence might be placed) should at all times attend, and minute down with the pen of integrity the secret transactions and deliberations.

And I ordained that writers of the general council should be appointed, and that they should relieve each other in the hall of the council, and that they should write down and preserve full and exact accounts of every matter and of every business which should be settled and determined therein: and that all representations made unto me, and all orders issued by me, and every matter which was debated in council, should be written and inserted in the narrative of my transactions.

And I ordained that to every department of the departments of government an accomptant should be appointed; and that he should keep a journal of the daily expences, and of the receipts and disbursements.

Regulations of the governments of the Ameers of Auloosaut, and of Kushoonaut, and of Toumaunaut.

وامر نمودم که در محفل خاص امور
ملکي وبند وبست مملکت وتغير وتبديل وتعين سپاه
وامرا ومشاورت وتدبيرات بعرض رسانند
وامر نمودم که منشي محرم که صاحب
اسرار تواند بود حاضر باشد که بقلم راستي مخفيات
ومشورات را مي نوشته باشد
وامر نمودم که مجلس نويسان تعين
نمايند که نوبت بنوبت در ديوان مجلس حاضر بوده
وانچه از مهمات ومعاملات فيصل يابد ومشخص شود
صورت واقعه را نوشته نگاهدارند وانچه بعرض رسد
ومن حکم کنم وانچه در مجلس مذکور شود از امور
کلي وجزيء همکي را بقلم در آورده داخل وقايع
من نمايند
وامر نمودم که بهر کارخانه از کارخانهاي
سلطنت نويسنده تعين نمايند که اخراجات ومداخل
ومخارج يوميه را مي نوشته باشد

تزوک ايالت امراي الوسات وقشونات
وتومانات

امر

FOURTHLY. THE VIZZEER OF THE IMPERIAL HOUSEHOLD. It was his duty to ſuperintend the receipts, and the diſburſements, and the general expences.

AND I ordained that three Vizzeers ſhould be appointed over the frontiers and the domains appertaining unto the crown, and to regulate the concerns thereof.

AND I ordained that theſe ſeven Vizzeers ſhould be ſubject to the controul of the Deewaunbeghee: and that under his inſpection they ſhould regulate and determine the affairs and the concerns of the revenues, and lay them before me.

I commanded that an Erzbeghee † ſhould be appointed; and that he ſhould communicate to me the ſtate of the ſoldiers, and of the ſubjects, and the complaints of my people, and the increaſe or decreaſe of population and cultivation in my dominions, and the concluſion and determination of every momentous concern.

AND I ordained that the Suddur ul Suddoor ſhould lay before me the Sawurghaulaut ‡ of the deſcendants of the prophet, of the ſtipendiaries, and penſioners; and that the eccleſiaſtical judge ſhould communicate unto me all eccleſiaſtical concerns; and that the civil affairs ſhould be laid before me by the civil judge.

† A preſenter of petitions.

‡ *Sawurghaul* is a Mogul word, and ſignifies a grant from the crown of lands or revenues to be enjoyed for ever by the poſſeſſor and his heirs.

چهارم وزیر کارخانها سلطنت که از
مداخل ومخارج وجمیع خرج خزانه ودواب آگاه باشد

وامر نمودم که سه وزیر بر سرحدها
ومملکت خالصه تعین نمایند که سر رشته معاملات
مالي وولایات نگاهدارند
واین هفت وزیر تابع دیوان بیکي باشند
که مهمات ومعاملات امور مالي را باتفاق دیوان بیکي
انجام داده بعرض رسانند

وامر نمودم که عرض بیکي مقرر باشد
که عرض احوال سپاه ورعیت وداد خواهان وخرابي
ومعموري ملک وانچه از مهمات فیصل یابد وبانجام
رسد بعرض رساند

وامر نمودم که صدر الصدور سیورغالات*
سادات وارباب وظایف واوقاف بعرض میرسانیده
باشد وقاضي اسلام امور شریعه وقاضي احداث امور
عرفي را معروض دارد

وامر

FIRST. THE VIZZEER OF THE COUNTRY AND THE SUBJECT. It was the bufinefs of this Vizzeer to fuperintend, and communicate unto me, the concerns and the affairs of the country; and the ftate and the fituation of the hufbandman, of the produce, and of the duties received, and of the deficiencies in the various provinces, of the merchandize brought in and fent out of the land, of the cultivation, and the population, and the police of all my dominions.

SECONDLY. THE VIZZEER OF THE ARMIES. It was his duty to lay before me the accompts of the wages due, and the affignments granted to the troops; and to inform himfelf of the fituations and circumftances of the foldiers (that they might not be diftreffed or oppreffed) and to communicate unto me the ftate and the ftrength of my armies.

THIRDLY. THE VIZZEER OF THE SAUIR AND HUVAUEE. It was his duty to take poffeffion of the effects of abfentees, † and of the defunct, and of thofe who had fled their country; and to receive religious donations, and the duties on the merchandize of comers and of goers, and the taxes on the cattle, and on the pafture lands, and on the refervoirs of water. And having taken poffeffion of the produce, he was to retain it as a depofit in his hands, and to reftore the effects of the abfentees and the defunct to their lawful heirs.

† i.e. Such people as had difappeared fuddenly, and whofe abfence could not be accounted for.

FOURTHLY.

اول وزیر مملکت ورعیت این وزیر مهمات
ومعاملات مملکت واحوال رعیت وحاصل وواصل وفاصل
ولایات ومداخل ومخارج وابادانی ومعموری ونسق
ملک بعرض رساند

دوم وزیر سپاه که علوفه سپاهیان
وتنخواه ایشان را بعرض رساند واز احوال ایشان
آگاه باشد که پریشان نشوند وعرض احوال سپاه را
معروض دارد

سیوم وزیر سایر وهوای که اموال غایبی
وفوتی وفراری وزکوت وباج اموال آیندگان
وروندگان ومواشی ومراعی وآبخور وعلفچرا که
انچه ازین مداخل جمع آید ضبط نموده بطریق
امانت نگاهدارد وانچه اموال غایب واموات باشد
بوارثان ایشان برساند

چهارم

that they ſhould perform their duty with care and circumſpection, and communicate intelligence of the approach of the enemy. Book II.

AND I ordained that to each of the four quarters of the camp a Kootwaul ſhould be appointed; and that the police thereof ſhould appertain unto him: that he ſhould collect the cuſtoms from the traders in the markets; and that if any thing ſhould be ſtolen from the camp, he ſhould make it good.

AND I ordered alſo that four diviſions of Chupkunchee ſhould be appointed; that they ſhould ſcour, and make themſelves maſters of, the circumjacent country to the diſtance of four Furſung from the camp; and, if any one was murdered or wounded within that diſtance, that they ſhould be accountable; and that they alſo ſhould be anſwerable for whatever was ſtolen.

AND I ordained that one third of the imperial forces ſhould be appointed to guard the frontiers of my dominions; and that the remaining two thirds ſhould attend my commands in the preſence.

REGULATION OF THE DEPARTMENTS OF VIZZEERS.

I ordained that four Vizzeers ſhould be appointed to attend in the Imperial Deewaun.

FIRST,

سر رشته احتياط وهوشياري از دست نداده خبرها رسانند

وامر نمودم که هر طرف از اطراف لشکر واردو کوتوالي مقرر باشد که حراست ونگاهباني اردو بديشان متعلق باشد ورسوم از اهالي بازار ميگرفته باشند واگر چيزي از اهل اردو بدزدي رود جواب گويند

وامر نمودم که چهار فوج چپغونچي تعين نمايند که تا چهار فرسنگي لشکررا بقيد ضبط در آوردند واگر کسي را مقتول ومجروح به بيند از عهده بر آيند واگر مال کسي بدزدي رود جواب گويند

وامر نمودم که سيوم حصه لشکر خدمت نگاهداشت سرحدها مقرر باشند ودو حصه در خدمت رکاب خاص حاضر باشند

تزوک خدمت وزرا

امر نمودم که چهار وزير در ديوان حضور مقرر باشند

اول

And I ordered that twelve thouſand Kulchee,† men of the ſword, compleatly armed, ſhould be cantoned in the palace; to the right and to the left, and in the front and in the rear of the Imperial Deewaun: thus, that one thouſand of thoſe twelve thouſand ſhould be every night upon guard; and that over each hundred Kulchee an Euzbauſhee ſhould be appointed; and that an Eokee ‡ ſhould be given unto him.

And I ordained that in times of war and in the field, each of the twelve ſelect Ameers, alſo the Mingbauſhees, and the Euzbauſhees and the Ounbauſhees ſhould, with twelve thouſand horſemen compleatly armed, for the ſpace of one day and one night, when marching, and when halting, be ready upon guard.

And I commanded that thoſe twelve thouſand horſe ſhould be divided into four diviſions, and that one diviſion ſhould be poſted to the right of the camp, and one to the left thereof; and one in the front, and one in the rear; and that every watch they ſhould march out to the diſtance of half a Furſung from the camp, and there lie upon their arms;

And that each of thoſe four diviſions ſhould appoint an advanced guard; and that each of the advanced guards ſhould detach ſcouts in their front; and

† A Mogul word, ſuppoſed to mean Guards.
‡ Mogul — A watch-word.

ودوازده هزار قلچي* شمشير بردار با براق وصلاح در يمين وبسار وپس وپيش ديوانخانه در كشك* حاضر باشند بدين ترتيب كه هر شب هزار كس از ايشان در پاتش حاضر باشند وبر سر صد قلچي يوز باشي مقرر نمايند وبوقي* بوي بدهند

وامر نمودم كه در معارك رزم هريك از امراء دوازدهگانه ومينك باشيان ويوز باشيان واون باشيان در لشكر ويساقها با دوازده هزار سوار صلاح دار يك شب ويك روز در پاتش خانهاي خود حاضر باشند

واين دوازده هزار سوارا چهار فوج ساخته فوجي در برانغار وفوجي در جرانغار وفوجي در پيش اوردو وفوجي در عقب تعين نمايند ونوبت بنوبت بمقدار نيم فرسنك از اوردو بر آمده بنشيبند

وهريك از افواج چهاركانه هراولي از براي خود قرار دهد وهراول قراولي را تعين نموده

سر

AND thus alſo, that the ſecond, and the third, and the fourth Ameer, and from him up to the Ameer ul Omrau, each according to his rank and his ſtation, ſhould ſupply and take with him his neceſſaries, his tent, and his Autauk, and his Sauehbauns, and his horſes;

THE firſt Ameer a hundred and ten horſes, and the ſecond Ameer a hundred and twenty horſes, and the third Ameer a hundred and thirty horſes, and the fourth Ameer a hundred and forty horſes; and thus up to the Ameer ul Omrau, who was not to take with him a leſs number than three hundred horſes.

AND I ordained that every one of the foot-ſoldiers ſhould take with him a ſword, and a bow, and a bundle of arrows; and that he ſhould carry with him as much as he was able, let it be more or let it be leſs; but that in times of war he ſhould not have leſs than was eſtabliſhed.

REGULATIONS OF THE IMPERIAL GUARDS, AND RULES TO BE OBSERVED IN THE PRESENCE, IN PEACE AND IN WAR.

I ordained that in times of peace the ſoldiers, the Ameers, the Mingbauſhees, the Euzbauſhees, and the Ounbauſhees ſhould not appear in the Imperial Deewaun without their Koollaub,† their Mozeh,‡ and Surmozeh,‖ their Bukdeh, their Jaumeh § having the collar, and their ſwords.

† Cap. ‡ Boots. ‖ A ſort of leathern clog covering the foot of the boot. § Upper coat.

وهمچنین امیر دویم وسیوم وچهارم تا
امیر الامرا فراخور مرتبه خود سامان خودرا از خیمه
واتاق وسایبان واسپان سر انجام نمایند
امیر اول یکصد وده اسپ وامیر دوم
یکصد وبیست اسپ وامیر سیوم یکصد وسي اسپ
وچهارم صد وچهل سر اسپ تا امیر الامرا که از سه
صد سر اسپ کمتر همراه نگیرد

وپیادکان هریک شمشیري وکمان وتیر
دسته بردارند وانچه توانند کم وزیاده همراه بگیرند
اما در وقت جنک کمتر از انچه تزوک بسته شده
با ایشان نباشد

تزوک پانش حضور ومجالس بزم ورزم

امر نمودم که در مجلس بزم سپاهان
وامرا ومینک باشیان ویوز باشیان واون باشیان بي
کلاه وموزه وسر موزه وجامه کریبان دار وبکده
وشمشیر بدیوانخانه حاضر نیایند

ودوازده

tent; and that each man ſhould be ſupplied with two horſes, and with a bow, and with a quiver of arrows, and with a ſword, and with a ſaw, and with an axe, and with an awl, and with thread, and with ten needles, and with a leathern knapſack;

AND for the ſelect warriors, that every five men ſhould have one tent; and that each man ſhould take with him a ſkull-cap, and a breaſt-plate, and a ſword, and a bow, and a quiver of arrows, and his horſes agreeably to the regulations;

AND that each of the Ounbauſhees ſhould have with him one tent, and a coat of mail, and a ſword, and a bow, and a quiver, and five horſes;

AND that every Euzbauſhee ſhould have one tent, and ten horſes, and his arms; ſuch as the ſword, and the bow, and the quiver, and the mace, and the club, and the coat of mail, and the breaſt-plate;

AND that each of the Mingbauſhees ſhould have a tent, and a Sauchbaun; † and that of arms and of armour (the coat of mail, and the breaſt-plate, and the helmet, and lances, and the ſword, and quivers, and arrows) he ſhould carry with him as much as he were able;

AND that the firſt Ameer ſhould carry with him a tent, an Autauk, and two Sauchbauns; and correſponding with his rank, ſuch a quantity of arms and of armour, as might enable him to ſupply the deficiencies of others;

† A ſort of upper roof for the tent, which being elevated two or three feet above it, and projecting on all ſides beyond it, defends the owner from the heat of the ſun.

AND

دو اسپ وکمانی وترکشی وشمشیری واره ودرفشی
وچوال وچوال دوزی وتبر تیشه وده سوزن ویک
چرم پست بگیرد

وبهادرانیکه هر پنج نفر یک خیمه
بردارند وهریک نفر جوشنی وخودی وشمشیری
وترکشی وکمانی واسپان خودرا موافق تزوک همراه
بگیرند

واون باشیان هریک خیمه وزرهی
وشمشیری وترکشی وکمانی وپنج سر اسپ با خود
داشته باشد

ویوز باشیان هریک خیمه وده سر اسپ
واسلحه از شمشیر وترکش وکمان وگرز وکاسکن
وزره وبکتر متعدد بردارد

ومینک باشیان هریک خیمه وسایبانی
وسلاح از زره وجوشن وخود ونیزه وشمشیر وترکش
وتیر هرچه قدر تواند بردارد

امیر اول خیمه واتاقی ویک جفت سایبان
بردارد واز اسلحه فراخور امارت خود آن مقدار برد که
تواند بدیگران مدد نماید

وهمچنین

Ouyemauk Ameers † an Eurghee ‡ ſhould be granted; and that to each of the four Beglerbegs a ſtandard, and a Niccaureh, and a Cher Toghe, and an Eurghee ſhould be allowed. Book II.

AND I ordained that every Ameer who vanquiſhed an army, or who conquered a country, if he were a firſt Ameer, that he ſhould be exalted to the rank of ſecond Ameer; and if he were a ſecond Ameer, that he ſhould be raiſed to the rank of third Ameer; and if he were a third Ameer, that he ſhould be exalted to the dignity of fourth Ameer: and thus up to the eleventh Ameer. For if he were eleventh Ameer, I commanded that he ſhould be appointed twelfth Ameer; and that the ſtandard, and the Toghe and the Niccaureh ſhould be conferred upon him.

THUS I ordained that one Toghe ſhould be allowed to the firſt Ameer, and two to the ſecono, and three to the third, and to the fourth Ameer four Toghes, and the Niccaureh: that by their valour and their conduct they might acquire to themſelves the dignity of the Toumaun Toghe and the Cher Toghe.

REGULATIONS CONCERNING THE ARMS AND THE NECESSARIES OF THE SOLDIERS.

FOR the private ſoldiers I ordained, that on an expedition every eighteen men ſhould take one

† Chiefs of tribes. ‡ *Eurghee* is Mogul, and the particular ſignification unknown; but it evidently means ſome mark of diſtinction.

tent;

اویماق یرغوی* ارزانی دارند وبچهار بیکار بیکی
هریک علم ونقاره وچر طوغ ویرغوی بدهند

وهریک از امرا که فوج شکنی نمایند
یا ملکی مسخر سازند اگر امیر اول باشد امیر دویم
سازند واگر امیر دویم باشد بمرتبه امیر سیوم رسانند
واگر امیر سیوم باشد بمرتبه امیر چهارم رسانند
همچنین تا یازدهم که اگر امیر یازدهم باشد
امیر دوازدهم گردانند وعلم وطوغ ونقاره بدهند

چنانچه بامیر اول یک طوغ وبامیر
دوم دو وسیوم سه وبامیر چهارم چهار طوغ ونقاره
بدهند تا آنکه خودرا بمرتبه تومان طوغ وچر طوغ
رسانند

تزوک سامان وسر انجام سپاه

امر نمودم که سایر سپاه در
یساقها هژده نغر یک خیمه بردارند وهریک نغر
دو

appointed him to the dominion of the principality of Book II. Kunduz and Goulaub.

AND I ordained, whoever of my Ameers ſubdued and wreſted a kingdom from the hands of the enemy, that for the ſpace of three years the vicegerency of that kingdom ſhould be conferred upon him as a reward.

AND I commanded that the ſelect ſoldier who diſtinguiſhed himſelf in battle, ſhould be rewarded with a Kullung, † or embroidered Autaukeh, † with a horſe, and with a ſword, and with a Kummur; ‡ and that he ſhould be raiſed to the rank of an Ounbauſhee: ſo that for the ſecond, and the third atchievement he might riſe to the ſtations of Euzbauſhee, and of Mingbauſhee.

REGULATIONS FOR CONFERRING THE HONOURS OF THE NICCAUREH AND THE STANDARD.

I ordained that one ſtandard, and one Niccaureh ſhould be conferred on each of the twelve ſelect Ameers; and that the ſtandard, and the Niccaureh, and the Toumaun Toghe, and the Cher Toghe, || ſhould be granted to the Ameer ul Omrau:

AND that a Toghe, and a Nuſſeer § ſhould be allowed to the Mingbauſhee Ameer, and a drum to the Euzbauſhee and Ounbauſhee Ameers; and that to the

ſpears, with certain figures on the ſummit, marking the rank and dignity of thoſe to whom they belong.

§ A ſort of trumpet.

 Ouyemauk

شكست داده بود ويرا والي مملكت قندز وكولاب گردانيدم
وامر نمودم كه هريك از امرا كه مملكتي را مسخر گردانيده از تصرف غنيم بر آورد آن مملكت را تا سه سال بانعام وي مقرر دارند

وامر كردم كه بهادري كه شمشير زند كلنك* يا اناقه* مرصع وكمر وشمشير واسپ بجلدوي وي ارزاني دارند وبمرتبه اون باشي امتياز دهند تا آنكه در شمشير دويم وسيوم بمرتبه يوز باشي ومينك باشي برسد

تزوك عطاي طبل وعلم

امر نمودم كه بهريك از امراي دوازدهگانه يك علم ونقاره بدهند وبامير الامرا علم ونقاره وتومان طوغ وچر طوغ ارزاني دارند
ومينك باشي را طوغي ونفيري بدهند
وبوز باشي واون باشي را طبل بدهند وبه امراي

† These words are Mogul, and their significations unknown.
‡ A belt, or girdle.
‖ The Toumaun Toghe and Cher Toghe are also a sort of standards or spears,

THUS, in an engagement with Touktummish Khaun, Taubaun Bahaudur penetrated to the standard-bearer of that prince, and inverted the standard; and he was wounded in many places. And his enemies and the enviers of his renown sought to bury his valour in oblivion: but it was not consistent with my justice that I should shut my eyes to the merits of Taubaun. And I exalted him to a government; and I received him into my favour; and I conferred upon him the standard of honour.

AND I ordained, if an Ounbaushee, or an Euzbaushee, or a Mingbaushee Ameer should vanquish the forces of an enemy; that in reward to an Ounbaushee the government of a city should be given; and that the reward of an Euzbaushee should be the command of a province.

THUS, to Burlaus Bahaudur, who was an Euzbaushee, and who in the war with Touktummish Khaun engaged his enemy and defeated the army of the foe, I gave the command of the province of Hissaur Shaudumaun.

AND I ordained, when a Mingbaushee defeated the forces of his antagonist, that he should be appointed the lord of a principality. Thus, when Mahummud Auzaud, in the war of Kuttour, vanquished the Seah poshaun, † who had defeated Burhaun Aghlaun, I appointed

† *Wearers of black*; so named from the colour of their habits. They inhabited the mountains south of Buddukhshaun.

چنانچه تابان بهادر خودرا در جنک
توقتمش خان بعلمدار رسانید وعلم ویرا نکون ساخت
وزخمها برداشت مدعیان وحاسدان وي خواستند که
کار ویرا بپوشند از انصاف من نکنچید که از
کار وي چشم پوشم وبوي امارت دادم وتربیت کردم
وعلم بوي ارزانی داشتم

وامر نمودم که چون یکي از اون باشیان
ویوز باشیان ومینک باشیان فوج شکني نماید در
جلدوي* اون باشي حکومت شهري بدهند ودر جلدوي
یوز باشي حکومت مملکتي ارزاني دارند
چنانچه برلاس بهادر که یوز باشي
بود در جنک توقتمش خان به غنیم خود رو بر رو
شد وفوج غنیم را شکست داد حکومت مملکت حصار
شادمان را بوي مقرر داشتم
وامر نمودم که چون مینک باشي
فوج غنیم خود را شکست دهد ویرا والي مملکت
کردانند چنانچه محمد ازاد در جنک کتور جماعه
سپاه پوشانرا که برهان اغلان را هزیمت داده بودند
شکست

AND Behraum Joubeen placed the collar on his neck, and on his feet he faſtened the chain, and he cloathed himſelf in the female attire. And he called the Ameers and the chiefs of the ſoldiers together, and, thus habited, he gave public audience to his people. And when the chiefs and the forces beheld the ſituation of Behraum, they uttered revilings againſt their prince, and they turned their hearts from their duty to Hurmuz.

AND under the banners of Behraum Joubeen, they proceeded to the palace of the King; and they deprived him of his regal authority; and they ſeated Khiſſuro Purvaze upon the throne of the Perſian empire.

HAVING acquired this experience, that I might not draw upon me the revilings of my people, I ordered Eekoo Timour to appear before me; and I ſeated myſelf on my throne in the midſt of my chiefs; and I gave admiſſion to the people at large. And I commanded the wealth and the effects which had been taken from the tribe of Auroos Khaun to be brought forth; and I conferred the whole of the ſpoils on Ameer Eekoo Timour, and on the warriors and the ſoldiers who had fought under his command.

AND I ordained that every Ameer who acted with firmneſs in the day of battle, and defeated the enemy oppoſed unto him, ſhould be promoted to a ſuperior ſtation.

THUS,

وبهرام طوق در کردن وزنجیر در پاء کرده
لباس زنان پوشید وامرا وسران سپاه را طلب نموده
دربار عام داد وچون سرداران وسایر سپاه این حال
مشاهده نمودند هرمزرا مطعون داشته دل خودهارا از
اخلاص هرمز برداشتند
وباتفاق بهرام جوبین بدرگاه هرمز آمده
ویرا از سلطنت خلع نمودند وخسرو پرویزرا بر تخت
سلطنت مملکت عجم نشانیدند

چون این تجربه برداشته بودم بجهت
این که مطعون سپاه نکردم امیر ایکو تیموررا طلب
داشته مجلس آراستم وبار عام دادم واموال واشیایی
که از الوس اروس خان غنیمت شده بود همه را جمع
آورده بامیر ایکو تیمور ودیکر بهادران وسپاهیاني که
همراه وي شمشیرها زده بودند انعام فرمودم

وامر نمودم که هر امیري که در هنکام
جنک خودرا نکاهدارد وفوج متقابل خودرا بشکند در
مرتبه اش بیفزایند
چنانچه

And my affections were turned aside from Eekoo Timour by their insinuations: but I had heard the history of Behraum Joubeen, and from thence I had acquired experience.

For when the Khaukaun advanced against Hurmuz, the son of Nousharevaun, with an army of three hundred thousand sanguinary Toorks; that prince sent forth Behraum Joubeen (who had been the minister, and the counsellor, and the general of his father) with three hundred and twenty thousand Persians to oppose him. And he engaged that prince; and for three days, and for three nights, the slaughter continued with great fury; till at length he defeated the Khaukaun, and dispatched intelligence of his victory to Hurmuz: and he also sent unto him the spoils which he had taken.

And the envious and the slanderous, who influenced the councils of Hurmuz, forged accusations against him, saying, "Behraum hath secreted the treasures of the enemy; and he hath seized to himself the sword, and the crown, and the buskins of the Khaukaun (ornamented and adorned with jewels of price)."

And Hurmuz, from a mean and contemptible avarice, forgot the services of Behraum; and he credited the accusations of the slanderous and self-interested, and pronounced him a traitor and a criminal; and, *in token of his anger and contempt*, sent a chain unto him, and a collar, and the veil of a woman.

And

خود متصرف شده وازين سخنان مزاج مرا از وي
منحرف ساختند ليكن قصه بهرام جوبين كه بمسامع
من رسيده بود بتجربه برداشته بودم

كه چون خاقان سيصد هزار ترك
خونخوار بر هرمز بن نوشروان لشكر كشيد ووي بهرام
جوبين را كه وزير ومشير وسپه سالار نوشروان بود با
سيصد بيست هزار مرد ايراني رو بر رو خاقان فرستاد
ووي در مقابله خاقان در آمد وسه شبان روز در قتال
وجدال بود تا آنكه خاقانرا شكست داد وحقيقت را
بهرمز عرضه داشت نمود وغنايمي كه بدست آورده
بود بخدمت هرمز فرستاد

وحاسدان وغمازان كه در مجلس هرمز راه
سخن داشتند غمازي نموده گفتند كه بهرام مبلغهاي
كلي در ميان نگاهداشت وشمشير وكلاه مرصع وموزه
مكلل به جواهر قيمتي خاقان را خود متصرف شده

وهرمز از خام طمعي كار وخدمت
بهرام را پوشيده داشت وسخن اهل غرض وارباب
افترا را راست دانست وويرا خاين وكنه كار ساخت
واز براي وي معجري زنان وطوق وزنجير فرستاد

وبهرام

Book II.

REGULATIONS FOR ENCOURAGING MY AMEERS, AND MY VIZZEERS, AND MY SOLDIERS, AND MY SUBJECTS, BY REWARDS AND BY HONOURS.

I ordained that every Ameer who ſhould reduce a kingdom, or defeat an army, ſhould be exalted by three things, by a title of honour, by the ſtandard, and by the Niccaureh; † and that he ſhould be dignified with the appellation of Bahaudur; ‡ and that he ſhould be conſidered as the aſſociate of the royal power and dignity; and that he ſhould be admitted a member of my imperial council; and that the government of a frontier province ſhould be conferred upon him; and that Ameers ſhould be placed under his command. I alſo ordained that every Ameer who defeated a prince, or the ſon of a prince, or a Khaun, ſhould be exalted after the ſame manner.

THUS I rewarded Ameer Eekoo Timour; whom I had appointed to reduce Auroos Khaun. He conquered that prince; and I conferred upon him a Toumaun, || the ſtandard, the military enſign, and the Niccaureh; I made him the aſſociate of my fortune; and I appointed him my Vizzeer and my adviſer; and I gave him a place in my imperial council; and I conferred upon him the government of a frontier province; and I placed Ameers under his command.

AND the envious uttered inſinuations againſt him, that he had plundered the hord of Auroos Khaun, and that he had taken the ſpoils to himſelf.

‡ The Brave.
|| The command of 10,000 men.

And

تزک تربیت کردن امرا ووزرا وسپاه
ورعیت بانعام وجلدو*

امر کردم که هر امیري که ملکي را مسخر کرداند
یا لشکري را شکست دهد ویرا بسه چیز امتیاز دهند
بخطاب وطوغ ونغاره وویرا بهادر لقب کنند وشریک
دولت وسلطنت دانند ودر مجلس کنکاش داخل
سازند وولایت سرحد بوي حواله نهایند وامرا را تابع
وي کردانند وهر امیري که توره را بشکند یا امیر
زاده را شکست دهد یا خاني را منهزم اورا بهان
روش بنوازند
چنانچه امیر ایکو تیمور را که بر
اروس خان تعین نمودم وویرا شکست داد بوي
تومان وطوغ وعلم ونغاره دادم وویرا شریک دولت
خود ساختم ووزیر ومشیر خود کردانیدم ودر کنکاش
خود داخل کردانیده سرحد ارزاني داشتم وامرا را
بوي تابع کردانیدم
وحاسدان در حق وي سخنان کفتند
که الوس اورس خان را غارت کرده واموال واسباب را

† A kind of kettle-drum.

خود

Book II.

Thus alſo Munguli Booghau, in the war of Bullukh, advanced with an army againſt me; and before the engagement commenced, I ſent propoſals unto him, and endeavoured to draw him over to my ſide. But he forgot not his duty to Tughulluk Timour Khaun; and he formed his troops in order of battle, and he charged my forces with undaunted reſolution, and he was defeated.

And when he afterwards voluntarily came unto me, and kneeled to my authority, I raiſed him to an exalted ſtation, and I included him in the number of my moſt favoured ſervants; and on all occaſions I praiſed and applauded his conduct. And ſuch were the favours which I conferred upon him, that if any reſentment remained in his heart, it was totally obliterated.

As he was a bold and intrepid warrior, he ſignalized himſelf in my ſervice, and conferred obligations upon me. And in the war of Azzurbauejaun, when I encountered Kurrau Euſoof, in the moment that my troops were diſcouraged and thrown into confuſion, he placed upon the point of his ſpear the head of an hoſtile commander; and he named it the head of Kurrau Euſoof, and called aloud to my forces, that Kurrau Euſoof was ſlain; and he gave courage to my ſoldiers. And he ruſhed on the centre of Kurrau Euſoof's line, and drove him from the field. And this victory over Kurrau Euſoof I imputed to Munguli Booghau; and I exalted him to a ſuperior rank.

 Regula-

ومنکلي بوغا در جنک بلخ بر من لشکر
کشید ومن پیش از جنک بوي پیغام داده خواستم
بطرف خود بکشم وي نمک تغلقتیمور خان را فراموش
نکرد ولشکر آرايء کرده با من جنک مرداني کرد
وهزيمت یافت

وروزي که از روي اختیار بمن التجا
آورد وزانو زد پایه قدر ومرتبه ویرا بلند ساختم ومشمول
عنایت خود کردانیدم وچندان عنایت کردم که انچه
در خاطر داشت فراموش کرد وویرا در هر مجلس
آفرین ورحمت یاد میکفتم

چون مردي بود مردانه در دولت من
کارهاء مردانه نمایان کرد ومارا ممنون ساخت ودر
جنک ازربایجان که با قرا یوسف مقابله اتفاق افتاد
وقتي که سپاه من مضطرب شده بودند وي سري از
سرهاي سران لشکر قرا یوسف را بر سر نیزه کرده بلند
ساخت وسر قرا یوسف نام نهاد ودر لشکر در داد که
قرا یوسف کشته شده ولشکررا دل داد وبر قلب فوج
قرا یوسف هجوم آورد وقرا یوسف را هزیمت داد ومن
فتح قرا یوسف را بنام وي نوشتم وبر مراتبش افزودم

kingdom, or diſtinguiſhed his valour in the hour of battle; Book II. that his claims ſhould be regarded, and that the price of his ſervices ſhould be paid unto him :

AND that the aged warriors ſhould be treated with honour and attention ; and that their counſel and opinion ſhould be heard (for that which they ſay, muſt proceed from experience) and that they ſhould be conſidered as the ornaments of my empire ; and that on their demiſe, their ſons ſhould ſucceed to their ſtations and dignities.

I ordained that the hoſtile ſoldier taken in battle ſhould not be put to death ; and that military ſervice and freedom ſhould be offered to his choice ; that if he conſented to enter into my ſervice, he ſhould be received ; if not, that he ſhould be ſet at liberty. In this manner I once gave freedom to 4000 Roomi. †

I ordered that every ſoldier who had performed his duty, and fought with valour on the ſide of my enemy, if, from choice or neceſſity, he ſought ſhelter under my authority, that he ſhould be received with confidence, and treated with honour and regard : ſince he had performed his duty, and acted with fidelity to his former maſter.

THUS I rewarded Share Behraum ; who in an action with Ameer Hooſſein oppoſed me face to face, and fought with aſtoniſhing valour : when through neceſſity he fled to me for protection, I received him with honour.

† Turks.

THUS

ولشكري را شكست داده يا ملكي را مسخر نموده يا شمشيري زده باشد حق خدمت ويرا منظور دارند وحق ويرا ادا نمايند

وپيران سپاهرا بعزت بدارند وسخنان از ايشان بشنوند كه انچه ايشان بگويند از تجربه خواهد بود وايشانرا مصالح كارخانه سلطنت دانند بعد از ايشان فرزندان ايشان را قايم مقام ايشان نمايند

وامر نمودم كه هر سپاهي از جانب غنيم گرفتار گردد ويرا نكشند ومختار گردانند اگر نوكري قبول كند نوكر سازند والا آزاد گردانند چنانچه من چهار هزار رومي را آزاد كردم

وهر سپاه كه از جانب غنيم شمشير زند وحق نمك بجاي آورد خواه از روي اختيار خواه از روي اضطرار اگر التجا بدرگاه من آورد بروي اعتماد نمايند وعزيز دارند كه وفاداري بصاحب خود كرده وحق نمك بجاي آورده

چنانچه من به شير بهرام كردم كه وي در جنگ امير حسين بمن در جنگ رو بر رو شد وشمشيرها نمايان زد چون از روي اضطرار بمن پناه آورد ويرا احترام كردم

ومنكلي

To every ſoldier who turned his back in the hour of action, I ordered that Koorniſh † ſhould not be given; and that if he fled from abſolute neceſſity, he ſhould be pardoned; and that if he ſhould be ſtruck with a panic, and fly in conſequence thereof, that he ſhould be pardoned alſo; ‡ and that to every ſoldier, who ſhould fight with reſolution, and be wounded in action, a compenſation ſhould be given; and that if he ſhould be wounded in battle, and then retire from the field, his conduct ſhould be applauded. The wound which he had received ſhould be conſidered as a proof, that if he reached not to the enemy, yet the arm of the enemy extended unto him: his wound ſhould be a witneſs in his favour. Book II.

I ordained that the right of the warrior ſhould not be injured; and that the ſoldier who had grown in years ſhould not be deprived of his ſtation or his wages; and that the actions of the ſoldier ſhould not be ſuppreſſed: for thoſe men who ſell their permanent happineſs for periſhable honour, merit compenſation, and are worthy of reward and encouragement. If a ſoldier ſhould be deprived of his reward, and his actions ſhould be hidden from the light, it would be an act of injuſtice.

I ordained that every chief, miniſter, and ſoldier, who by his ſervices had eſtabliſhed a claim on my fortune; who had defeated an army, or reduced a king-

‡ The Mogul word is *Bauwulli*, and the ſenſe is doubtful.

وهر سپاهي که در وقت کار روي
کرداند ويرا کورنش ندهند واکر مضطر شده روي
کردان شده باشد معذورش دارند واکر واهمه بر
وي غلبه کرده باشد ويرا باولي* بدهند وهر سپاهي
که شمشير زند وزخم بردارد ويرا جلدو* بدهند واکر
زخم برداشته رو کردان شده باشد ويرا تحسين
نمايند وزخم خوردن ويرا اعتبار کنند که اکر وي به
غنيم نرسيده باشد اما غنيم بوي رسيده وزخم وي
کواه حال وي باشد

وحق سپاهي را ضايع نسازند وهر سپاهي
که به پيري رسد ويرا از علوفه ومرتبه محروم ومعزول
نکردانند وکار سپاه را پوشيده ندارند ومردم سپاهي
که حيات باقي خودرا بمال فاني ميفروشند مستحق
جلدو* باشند ولايق انعام وتربيت اکر ويرا از انعام
محروم سازند وکارش را پوشيده دارند بي انصافي
کرده باشند

وامر نمودم که هر اميري ووزيري وسپاهي
که حق خدمت بر دولت من ثابت کرده باشد

† This word is Mogul, and the meaning unknown.

ولشکري

Book II.

REGULATIONS OF PROMOTIONS AND REWARDS TO MY SOLDIERS FROM THE MEANEST TO THE MOST EXALTED.

I ordained, if any one of my ſelect ſoldiers diſtinguiſhed himſelf in battle, that in recompence for the firſt exploit he ſhould be made an Ounbauſhee, and for the ſecond exploit an Euzbauſhee, and for the third exploit a Mingbauſhee; and that the Taubeenaun † of the Ounbauſhee ſhould for the firſt exploit be raiſed to the rank of Ounbauſhee.

I ordained alſo, that an atchievement which ſprung from attention to perſonal ſafety in the moment of peril, ſhould not be regarded: for the ox will ſometimes ſtrike with his horns, and turn upon his purſuers. Therefore the firmneſs and the ſpirit of the ſoldier muſt alſo be conſidered.

I commanded, when a Mingbauſhee vanquiſhed the forces of his antagoniſt by the edge of the ſword, that he ſhould be raiſed to the rank of firſt Ameer: and that the firſt Ameer, on defeating the army of his foe, ſhould be appointed ſecond Ameer: and thus, that every Ameer who ſignalized his valour and abilities, and overthrew the forces of his enemy, ſhould be promoted from his own to a ſuperior ſtation: and that the private ſoldiers who diſtinguiſhed themſelves in battle, ſhould be rewarded by an increaſe of pay.

† i.e. The inferior to the Ounbauſhee.

تزک تربیت سپاه از مرتبهء ادنی تا بمرتبهء اعلی

امر نمودم که از بهادرانیکه که شمشیر نمایان زده باشد در شمشیر اول اون باشی نمایند ودر شمشیر دوم یوز باشی کنند ودر شمشیر سیوم مینک باشی سازند وتابینان اون باشی را در شمشیر اول اون باشی گردانند

وامر نمودم که شمشیر حفظ را منظور ندارند که گاو هم شاخ میزنند پس نظر بر اصالت ونجابت سپاهی هم باید کرد

ومینک باشی چون بضرب شمشیر فوجی را بشکنند امیر اول گردانند وامیر اول چون صف شکنی نماید امیر دوم سازند وهمچنین هر امیری که کار نمایان کرده فوج شکنی کند از مرتبه وی بالاتر ترقی فرمایند وسایر سپاه چون شمشیر بزنند علوفه ایشان بیفزایند

وهر

the third; thus alſo the eleventh Ameer the deputy of the twelfth Ameer, and the twelfth Ameer the deputy of the Ameer ul Omrau, and the Ameer ul Omrau my deputy: that if an accident ſhould happen, the one might ſupply the place of another. Book II.

I alſo commanded that from amongſt theſe three hundred and thirteen Ameers, a hundred ſhould be ſtiled Ounbauſhees, that one other hundred ſhould be called Euzbauſhees, and that the third hundred ſhould be ſtiled Mingbauſhees.

And I ordained that in times of ſervice the Ameer ul Omrau ſhould iſſue orders to the Ameers, and the Mingbauſhees, and the Euzbauſhees, and the Ounbauſhees: and that the duty of the Ounbauſhee ſhould not be impoſed on the Euzbauſhee; and in the like manner that the duty of the Euzbauſhee ſhould not be impoſed on the Mingbauſhee; nor the duty of the Mingbauſhee on the Ameer; nor the duty of the Ameer on the Ameer ul Omrau:

And that on ſuch ſervice as might be executed by an Ounbauſhee, an Euzbauſhee ſhould not be ordered; and that a Mingbauſhee ſhould not be ſent on a ſervice which could be performed by an Euzbauſhee:

And that every one of the Ameers, who, from a ſpirit of enterpriſe, demanded employment, that his requeſt ſhould be granted.

دوم نایب سیوم همچنین امیر یازدهم را نایب امیر
دوازدهم ساختم وامیر دوازدهم نایب امیر الامرا باشد
وامیر الامرا نایب من باشد تا اگر تضیه پیش آید
نایب قایم مقام وي کردد

واز جمله سیصد وسیزده مرد امر نمودم
که صد مردرا اون باشي نمایند وصد کس را یوز
باشي وصد کس را مینک باشي

وامر کردم که در وقت چار وپلچار* امیر
الامرا بامرا ومینک باشیان ویوز باشیان واون باشیان
خبر رسانند وکار اون باشي را به یوز باشي نفرمایند
همچنین کار یوز باشي را به مینک باشي
وکار مینک باشي را . بامیر وکار امیر را بامیر الامرا
نفرمایند
ومهمي که باون باشي بانجام رسد به
یوز باشي محتاج نشوند وهمچنین کاري که از یوز
باشي بر آید بمینک باشي محتاج نکردانند
وهریک از امرا که از روي رغبت کار
طلب باشد بوي بفرمایند

تزک

He is capable of filling the ſtation of chief of the Omraus, who is worthy of being my lieutenant in peace and in war; who can rule the armies with majeſty and with authority; and who hath the vigour to chaſtize thoſe who riſe in oppoſition to his commands.

I commanded, that of the fore-going three hundred and thirteen Ameers, four ſhould be appointed Beglerbegs; † and that one ſhould be exalted to the dignity of Ameer ul Omrau: whoſe authority ſhould be over the Ameers and the army, in the field and in action; and who in my preſence ſhould act as my deputy.

TWELVE OTHER PERSONS, MEN OF REPUTATION AND RENOWN, I EXALTED TO HIGH COMMANDS, ACCORDING TO THIS ORDER.

To the firſt Ameer I gave in charge a thouſand men, and appointed him commander over them. And to the ſecond Ameer I gave the command of two thouſand men; and appointed him their chief. And, in the ſame manner, to the third, and the fourth, and the fifth Ameer I gave the command of three, and four, and five thouſand men: and thus from the ſixth to the twelfth Ameer, from ſix thouſand up to twelve thouſand. And each, according to his rank, I appointed the deputy and repreſentative of his ſuperior.

Thus I appointed the firſt Ameer the deputy of the ſecond, and the ſecond Ameer the deputy of

† i. e. Generals or commanders of the firſt rank.

the

وامير الامرا او تواند بود كه در بزم ورزم
نايب وقايم مقام من باشد وبشوكت ومهابت تواند
كه لشكريرا كار فرمايد وهركس را كه مخالفت وي
كند تواند كه سياست نمايد

وامر نمودم كه از جمله سيصد وسيزده
نفر چهار كس بيكلر بيكي باشند ويك نفر امير
الامراء مقرر باشد كه حكم وي در يساقها وجنكها بر
امرا وساير سپاه جاري باشد ووي در حضور من نايب
من باشد

دوازده مرد ديكررا كه صاحب غيرت
وناموس بودند بدين ترتيب امارت دادم

امير اول را امارت هزار كس داده بر
ايشان امير كردانيدم وامير دوم را امارت دو هزار كس
دادم وبر آن دو هزار كس امير ساختم همچنين
امير سيوم وچهارم وپنجم را بر سه هزار چهار هزار پنج
هزار كس امير كردانيدم تا دوازده امير بهمين ترتيب
بر شش هزار كس تا دوازده هزار كس امير ساختم
وهريك را بترتيب امارت نايب ديكري مقرر نمودم

چنانچه امير اول نايب امير دوم وامير

REGULATIONS CONCERNING THE APPOINTMENT OF SUPERIOR OFFICERS.

I commanded that three hundred and thirteen perſons from among my choſen and ſuperior ſervants ſhould be advanced to exalted dignities. And thoſe were men who were renowned for their high lineage, and for nobleneſs of mind, and for underſtanding, and for penetration, and for reſolution, and for intrepidity, and for ſkill, and for vigilance, and for caution, and for foreſight, and for deep reflection.

AND to each of them I appointed another perſon, who on the death of the firſt ſhould ſucceed to his rank and dignity; and him I entitled AN EXPECTER OF PREFERMENT.

AND theſe three hundred and thirteen Ameers were men of judgement and of knowledge; and they were learned in the arts of peace and of war; and they were ſkilled in the evolutions of armies, and in breaking the lines of the enemy.

FOR by experience it is known unto me, that he only is equal to ſtations of power and dignity, who is well acquainted with the military art, and with the various modes of breaking and defeating hoſtile armies; who in the hour of battle giveth not his heart forth from his hand, nor permitteth apprehenſion and terror to take poſſeſſion of his ſoul; who can direct the efforts of his troops; and if their ranks be thrown into confuſion, can by his abilities reſtore them to order.

تـزوک مرتبه امارت وايالت

امـر نمودم که به سيصد وسيزده مرد که نوکران خاص الخـاص من بـودند امارت بدهـند واين مردم بودند که باصالت ونجابت وعقل وکياست وتهور وشجاعت وتدبير وحزم واحتياط ودور بيني وعاقبت انديشي موصوف بودند

واز براي هريک کوتل* تعين کردم اکر يکي از ايشان را موت وفوت پـيـش آيد آن کوتل جانشين وي باشد وآن کوتل را منـتـظر الامارت نام نـهـادم

واين سيصد وسيـزده امير من صاحبان عقل وهوش وبـزم ورزم وصف آراي ولشکر شـکـنـي بـودند

وبتجـربـه من رسيده که لايـق امارت وايالت مردي تواند بود که رموز جنک وشيوه شکست دادن غنيم را در يابد ووقت جنک دل از دست ندهد ودست وپا کم نکند وافـواج را کار بفرمايد واکر در صفوف لشکر رخنه بظهور رسد آن رخنه را تواند بربـست

وامير

f the affairs of empire be involved in confusion, can reluce them to order by the hand of understanding and ·eflection.

THUS at the time that Aali Beg Choun Ghoorbauni seized on my person, and confined me in a loathsome dungeon, filled with vermin; Aazeez u deen, who was one of my Vizzeers, came to me from Turmuz with speed; and lulling to sleep the attention of Aali Beg, and hiding his eyes from his prisoner, he gave such vigour to my hopes, that with the arm of fortitude and resolution, and by the edge of the sword, I extricated myself from the guards which were stationed over me, and recovered my freedom. In the like manner Nizzaum ul Moolluk delivered Mullick Shaah from the hands of Keesur.

LET theretore such a minister be accounted the companion of the imperial fortune; let him be treated with kindness and affection, and let not his counsels be disregarded: for that which he sayeth, proceedeth from wisdom and understanding.

If a king be oppressive, and his Vizzeer be just, the oppressions of the king are moderated and rectified by the justice of the Vizzeer; but if the Vizzeer be oppressive, the affairs of that government shall be speedily involved in confusion.

بستکي در امور سلطنت بهم رسد آنرا بسر انکشت عقل وفکر بکشاید

چنانچه در وقتي که علي بيک چون غرباني مرا در بند انداخت ودر خانه پر از کيک مقيد ساخت عزيز الدين که از وزراي من بود از ترمذ ايلغار کرده خودرا بمن رسانيد وعلي بيک را در خواب کرد وچشم ويرا از من پوشانيد ومرا قوت داد تا ببازوي شجاعت ومردي بضرب شمشير از ميان نکاهبانان بر آمده نجات يافتم چنانچه نظام الملک سلطان ملکشاه را از بند قيصر خلاص ساخت

پس اين چنين وزيري را شريک دولت دانند وعزيز دارند واز کفتار او تجاوز ننمايند که انچه کويد همه از روي عقل باشد

. اکر پادشاه ظالم باشد ووزيرش عادل بود تدارک ظلم پادشاه ميشود ليکن اکر وزير ظالم باشد زود باشد که سلسله امور سلطنت بر هم خورد

تزوک

saying, "I would have ſought the ſervice of princes; "that I might have been able to do good to the ſervants "of my Creator." Book II.

And it was on this account that I conſented to accept the employments of miniſter and general from Ouleaus Khaujeh, the ſon of Tughulluk Timour Khaun; that I might ſuccour and ſupport the people. And from the aſſiſtance and protection which I afforded to his ſervants, it may have come to paſs that Almighty God hath exalted me to the throne of empire.

And if a miniſter by ſkilful meaſures, or by the ſword, conquereth or ſaveth a kingdom, let him be held in honour and reſpect; and let him be exalted and ſtiled, The lord of the sword and the pen.

A skilful and able minister is that minister, who, when neceſſary, can by his counſels and abilities diſperſe and divide the power of armies; and who, when occaſion calleth, can by well-adapted and ſkilful meaſures unite them together; who hath the capacity to ſow diviſions among the forces of the enemy, and to make them ſubſervient to his views, and to be the conſervator of his prince and maſter; who can, by his ſagacity, and wiſdom, and foreſight reſolve and render eaſy the momentous concerns and difficulties which ſurround a king; and who, if

اشتغال میفرمودید فرمودند که خدمت سلاطین
اختیار میکردم تا بخلق خدا نفع رسانم

از این جهت بود که وزارت وسپهسالاري
الیاس خواجه پسر تغلقتیمور خان را قبول کرده بودم
که امداد خلق نمایم واز مددکاري خلق خدا بود
که الله تعالي مرا بمرتبه سلطنت رسانید

وزیري که بتدبیر وشمشیر ملکي را
مسخر سازد یا نگاهداري ملک نماید آن وزیر را عزیز
ومحترم دارند وبر مراتبش بیفزایند وویرا صاحب
السیف والقلم خطاب دهند

وزیر خردمند وهوشمند وزیري باشد
که براي وتدبیر لشکریرا متفرق سازد وبسازگاري
وخوش سلوک لشکریرا متفق گرداند وافواج دشمن را
بخود رام کند ونگاهبان ولي نعمت خود باشد وهر
مهمي ومشکلي که پادشاه را پیش آید به راي
وتدبیر ودور بیني آن مشکل را آسان گرداند اگر
بستگي

A VIRTUOUS MINISTER IS THAT MINISTER, whoſe good qualities predominate over his failings. Book II.

THUS I have heard, that the failings of Nizzaum ul Moolluk were vanquiſhed by his virtues. At that time when he reſolved to perform the holy pilgrimage, one of the men of God ſaid unto him; "Thy "good actions which ſhine forth in the glory and the "power of Mullick Shaah, and the bleſſings which the "people of the Almighty receive from thy hands, are "equal to all the merits of pilgrimage and of ſanctity."

AND it has alſo been related unto me, that on the day when Aali Ben Luckti, who was the miniſter of Hauroon ul Ruſheed, determined to retire from the Vizzaurut; as his adminiſtration had been favourable to the people of God, one of the holy prieſts wrote to him, ſaying, "Thou ſhalt continue to execute thy office in the "palace of the Khalif; thou ſhalt not relinquiſh thy au- "thority: for the comforts and the benefits which thou "conferreſt on the ſervants of the Almighty, are ſuperior "to all the good and glorious actions of thy life."

AND ſo alſo I have heard, that when it was demanded of the holy prophet, (on whom be the protection of God) "If thou hadſt not been ſent forth "the meſſenger and prophet of the Almighty, what oc- "cupation wouldeſt thou have choſen?" He anſwered, ſaying,

ووزير نيكو محضر وزيري باشد كه اعمال
خيرش غالب بر افعال شر وي بود
چنين بمسامع من رسيد كه افعال
ذميمه نظام الملك مغلوب اعمال خيرش بوده در آن
وقتي كه وي اراده حج كرد يكي از رجال الله
بوي كفت همين عمل خيري كه در دولت ملكشاه
از تو صادر ميشود كه بندهاي خدا از تو نفع مي
بينند برابر حج است

وبعرض من رسيد كه علي بن لقطي
كه وزير هارون الرشيد بود چون نفع وي بخلق
خدا بسيار ميرسيد روزي كه ارادهء ترك وزارت نمود
يكي از ايمه دين بوي نوشت كه ترا است كه بر
دركاه خليفه ملازم امر وزارت باشي وجداي‌ء اختيار
نكني كه امداد ونفعي كه به بندكان خدا ميرساني
سر آمد جميع اعمال وافعال حسنه تو باشد

وچنين شنيدم كه چون از حضرت
رسول صلي الله عليه وسلم سوال كردند كه اكر
شما به نبوت ورسالت مبعوث نمي شديد بكدام كار
اشتغال

of his ſoul. If he be malignant, and harbour revenge, he muſt be watched with care and with caution; leſt he enter into confederacies with the enemies of the imperial power, and involve in confuſion the revenues and the army of his prince. Book II.

An intelligent and sagacious minister is that minister, who ſupporteth the ſubject with one hand, and with the other hand holdeth up the ſoldier; who receiveth not whence it ſhould not be received; and who giveth not where it ſhould not be given; who letteth not vigilance and circumſpection forth from his hand; who acteth with uprightneſs and integrity; who looketh forward to the concluſion and conſequences of every tranſaction; and who in negotiating the affairs of the empire ſeeth not his enemy before him.

That minister is an experienced and active minister, who keepeth in his eye the cultivation and population of the country, and the proſperity of the ſubjects, and the ſtrength of the army, and the fulneſs of the treaſury; who exerteth himſelf in promoting thoſe meaſures which are profitable to government, and hazardeth his fortune and his life in counteracting thoſe, from which evil may follow to the imperial dignity; and who directeth the concerns of the ſoldier and the ſubject with prudence and deliberation.

A vir-

دل خود راه ندهد اگر کینه دار ومنافق باشد از
وي پر حذر باید بود که مبادا بدشمنان دولت
سازکاري نماید وخزانه ولشکر را مختل گرداند

وزیر عاقل وزیري باشد که رعیت را
بیک دست گیرد وسپاه را بیک دست واز جايء که
نباید گرفت نگیرد وبجايء که نباید داد ندهد
وحزم واحتیاط را از دست ندهد وبراستي ودرستي
معامله نماید ونظر بر عواقب امور کند ودر هنگامه
رتق وفتق معاملات خصم را در مقابلهء خود نه
بیند

وزیر کاردان کارگذار وزیري باشد
که معموري مملکت ورفاهت رعیت وجمعیت سپاه
وتوفیر خزانه را در نظر داشته باشد واموري که به
دولت سلطنت نفع رساند در تمشیت آن سعي نماید
واموري که بسلطنت ضرر رساند در دفع آن بمال
وجان ساعي باشد ومهمات سپاه ورعیت را بر وجه
خیر وصلاح فیصل دهد

ووزیر

Book II.

AND if the minifter tranfacteth the important concerns of empire by villainy and artifice, it fhall fpeedily happen that the power and profperity of that empire fhall pafs away.

THAT MINISTER IS A WISE MINISTER, who in his conduct employeth both mildnefs and feverity; who is neither immoderately fevere, nor weakly compliant. For if he acteth with too much mildnefs and compliance, the avaricious and wordly-minded will opprefs and bear him down: and if his feverity be exceffive, the people will fly from before him, and at all times avoid his prefence.

THEREFORE THAT MINISTER IS A WISE MINISTER, who regulateth and giveth order to the edifice of royalty by a juft knowledge of mankind, and by an uniform and prudent conduct; who in the execution of his office acteth with patience and forbearance, and conducteth the affairs of government with mildnefs and with feverity.

LET fuch a Vizzeer be confidered as a friend and companion in the imperial dignity. For the dignity of empire is fupported by extenfive territories, by a rich treafury, and by numerous armies: and thefe three things fhall be obtained and fecured by a WISE MINISTER.

A PERFECT MINISTER IS THAT MINISTER, who, in confequence of any harfhnefs that fhall be offered unto him, permitteth not revenge and enmity to take poffeffion of

وزيري كه از شرارت وبد نفسي
معاملات را انجام دهد زود باشد كه خير وبركت از
آن سلطنت برخيزد

وزير دانا وزيري باشد كه بدرشتي
ونرمي كار كند نه بسيار درشت باشد ونه بسيار
نرم اكر بسيار نرمي بكار برد دنيا طلبان وطماعان
ويرا فرو برند اكر بسيار درشتي نمايد از وي بكريزند
وبوي رجوع ننمايند
پس وزير دانا وزيري باشد كه كارخانه
سلطنت به حسن سلوك وفهميدكي نظام وانتظام
دهد ودر امور سلطنت تحمل وبردباري بكار
برد ومعاملات را بدرشتي ونرمي فيصل دهد
واين قسم وزيري را شريك دولت دانند
چه دولت سلطنت بملك وخزانه ولشكر قايم باشد
واين هر سه بوزير دانا اصلاح وانجام يابد
ووزير جامع الاخلاق وزيري باشد كه
بواسطه نا ملايمه كه بوي رسد كينه ونفاق را در
دل

who was adorned with every great and ſhining quality; and appointed an ignoble and worthleſs man in his place. By the ill conduct, viciouſneſs, and villainy of that miniſter the foundation of the power of Mullick Shaah was overturned. Book II.

In this manner Al Kummi, who was noted for his malevolent and revengeful diſpoſition, was raiſed to the dignity of firſt miniſter by Maatuſſim Billau Ubbauſi. Influenced by the ſecret rancour which he harboured in his ſoul againſt the Khulleefeh, that wicked miniſter deceived his maſter with the language of treachery; and exciting the ambition of Hullaukoo Khaun, drew the powerful arms of that prince on the head of the unſuſpecting Khalif: he cauſed his perſon to be ſeized; and that befell the Khalif which did befall him.

Therefore the Vizzeer to be choſen is a man of illuſtrious deſcent, and of a noble heart, and of a virtuous diſpoſition, and of prudent conduct. The truly illuſtrious ſwerve not from their duty; but in the baſe and ignoble fidelity and good faith are not to be found.

And every Vizzeer who conducteth himſelf in his high ſtation with uprightneſs and integrity; who directeth the various departments of government with rectitude, and with fidelity, and with reſpect to the ſacred laws, let him be exalted to the higheſt dignities.

خودرا كه بجميع صفات حسنه آراسته بود معزول ساخته وسغله شريري را بجاي وي نصب كرد بشامت اعمال وشرارت وبد نفسي وي بناي سلطنتش روي بانهدام آورد

وهمچنين معتصم بالله عباسي علقمي را كه بصفت حسد وكينه موصوف بود وزيرا خود ساخت بواسطه كينه كه از خليفه در خاطر داشت بسخنان منافقاني خليفه را بازي داد وهلاكو خان را ترغيب نموده بر سر خليفه آورد ووبرا گرفتار ساخت ورسيد بخليفه انچه رسيد

پس وزيري را اختيار نمايد كه اصيل ونجيب ونيكذات ونيكوكار باشد كه اصل خطا نكند وبد اصل وفا ننمايد

وهر وزيري كه از راه سلامتي نفس وراستي بامر وزارت قيام نمايد وامور ملكي ومالي را از راه صواب وديانت وامانت پرداخت كند ويرا بمراتب عاليه رسانند

ووزيري

THAT minifter fhall be equal to his office, who ordereth and conducteth the affairs and concerns of the government, of land, and of property, with uprightnefs, and integrity, and moderation; who taketh not where it fhould not be taken, and remitteth not where it fhould not be remitted; who in his ordinances and prohibitions giveth proofs of lenity and of firmnefs; in whom hypocrify and diffimulation fhall not appear; who fpeaketh well of the foldier and of the fubject; and who neither heareth nor fayeth evil of another; who, if he difcovereth bad defigns in any one, fhall fo conduct himfelf towards him, that he fhall turn back from his iniquitous intentions; and who fhall do good to the man who doeth evil unto him, that he may return into the path of friendfhip.

LET the Vizzeer who heareth and fayeth evil of others, who foweth contention, and who endeavoureth to ruin a good and virtuous man, from the malice which he beareth unto him, be expelled from his office.

THE office of the Vizzaurut muft not be conferred on the wicked, the envious, the revengeful, or the feditious: for the confequence that fhall follow from the adminiftration of fuch men, is the fpeedy diffolution of the imperial fortune and empire.

THUS it happened to Mullick Shaah Siljokee. He difgraced his Vizzeer Nizzaum ul Moolluk, who

كامل الوزارت وزيري باشد كه رتق
وفتق معاملات وامور ملكي ومال را از روي نيكي
ونيكذاتي وحسن سلوک صورت دهد واز جايي كه
نبايد كرفت نكيرد وبجايي نبايد داد ندهد ودر
اوامر ونواهي اثار نجابت واصالت از وي ظاهر كردد
ونغاق ودراندازي از وي ظاهر نشود ونام همه كس از
سپاه ورعيت به نيكي برد وبدي هيچكس نكويد
ونشنود واكر از كسي بدي ديده باشد چنان
سلوک نمايد كه آن شخص از بدي خود باز آيد
وبد كننده خودرا نيكي كند تا بسوي وي باز
كشت نمايد

وهر وزيري كه بد كويد وبد شنود
ودراندازي بكند ومردم نيک را خواهد بواسطه بدی
كه بوي داشته باشد خراب سازد ويرا از وزارت معزول
نمايد

وبد ذاتان وحاسدان وكينه داران واشرار را
وزارت ندهند چه اثاري كه از وزارت اشرار وسغلكان
مترتب كردد همين است كه دولت وسلطنت زود
روي بزوال آورد

چنانچه ملكشاه سلجوقي نظام الملک وزير
خودرا

CONCERNING other crimes, the breaking of teeth, and the putting out of eyes, and the ſlitting and cutting off the ears and noſe, and wine-drinking and adultery, I ordained that whoever ſhould be guilty of theſe, or other crimes, they ſhould be brought into the court of the eccleſiaſtical and civil judges: that the eccleſiaſtical magiſtrate ſhould decide on thoſe cauſes, which are determinable by the ſacred laws; and that thoſe which did not fall under his cognizance, ſhould be inveſtigated, and laid before me by the civil judge.

CONCERNING THE APPOINTMENT OF MINISTERS.

I ordained that in Vizzeers four qualities ſhould be particularly attended to: Firſt, firmneſs and generoſity: Secondly, underſtanding and ſagacity: Thirdly, the power of living in harmony with the ſoldiers and the ſubjects: Fourthly, patience under difficulties, and talents for the cultivation of peace and tranquillity:

THAT whoever was endowed with theſe four qualities ſhould be conſidered as equal to the office of Vizzeer; ſhould be made both miniſter and counſellor, and the reins of the concerns of the government, of the army, and the ſubjects be delivered over to his care; that preeminence ſhould be conferred upon him by four things, confidence, and eſteem, and diſcretionary power, and authority.

THAT

وباقي امور از دندان شكستن وچشم
كور كردن وكوش بيني بريدن وشراب خوردن
وزنا كردن اكر ازكسي بوقوع آيد در ديوان
قاضي اسلام وقاضي احداث اجلاس نموده انچه
امور شرعي باشند قاضي اسلام در آنها حكم نمايد
وانچه عرفي باشد قاضي احداث تحقيق كرده
بعرض من رسانند

تزوك نكاهداشت وزرا

امر نمودم در وزرا چهار صفت احتياط
نمايند اول اصالت ونجابت دويم عقل وكياست
سيوم سلوك ومعاش با سپاه ورعيت چهارم بردباري
ومسالمت

هركس باين چهار صفت موصوف باشد
ويرا قابل مرتبه وزارت دانند ووزير ومشير سازند
وعنان امور مملكت وسپاه ورعيت بوي سپارند آنكاه
ويرا بچهار چيز امتياز بخشند اعتماد واعتبار واختيار
واقتدار

كامل

honoured by the kindneſs of his prince, brought forth all that he had, and laid it at the feet of his lord; and thus preſerved both his influence and his honour. Book II.

AND I commanded that if any one of my ſoldiers, exceeding the limits preſcribed him, ſhould injure or oppreſs the weak and the helpleſs, he ſhould be delivered into the hands of the injured perſon, that he might retaliate upon him.

AND if the chiefs or the nobles of any tribe or people extorted from the induſtrious huſbandman his ſmall pittance, I commanded that a fine ſhould be levied on the guilty perſon in proportion to the degree of extortion, and to his ability to make retribution: and if the governor or ſuperintendant ſhould cruelly deſtroy the property of a ſubject, that he ſhould be brought to puniſhment: but I ordained that after conviction, if the guilty perſon was fined, in that caſe corporal puniſhment ſhould not be inflicted; and if corporal puniſhment was inflicted, I ordered that he ſhould not be fined.

ROBBERS and thieves, in whatever place they might be found, or by whomſoever detected, I commanded to be put to death.

AND I ordained, that, if any one ſeized by violence the property of another, the value of that property ſhould be taken from the oppreſſor, and be reſtored to the oppreſſed.

 CON-

آورده پیشکش خان کرد وعزت واعتبار خودرا نکاهداشت

وسایر سپاه اکر از حد خود تجاوز نموده بر زیر دستی ستمي کنند ویرا بدست آن مظلوم بسپارند که داد خودرا از وي بکیرد

وکلانتران وکدخدایان اکر بر ریزه رعیت ظلمي کرده باشند فراخور ظلم وموافق استطاعت از وي جریمه کیرند حاکم وداروغه اکر از روي تعدي رعیت را خراب ساخته باشد ایشانرا جزا دهند وامر نمودم که بعد از ثبوت کناه اکر از کنه کار جریمه کیرند بشلاق سیاست نکنند واکر بشلاق سیاست کنند جریمه نکیرند

دزدرا امر نمودم در هر جا که باشد وهرکس بیابد بیاسا رسانند

وهر کس مال کسي را بتعدي کرفته باشد مال آن مظلوم را از ظالم کرفته بصاحب مال رسانند

وباقي

of their ſubſiſtence, it ſhould be deducted therefrom; and that, if they had defrauded the revenues to three times the amount of their ſalaries, the imperial collectors ſhould levy it upon their fortunes. Book II.

AND I ordered that the collectors ſhould not take more than was due; but that their conduct ſhould be governed by equity and juſtice, that abuſes might not creep into the ordinances of government.

I commanded that the tales of the wicked, the envious, and the malicious againſt my Vizzeers ſhould not be attended to. For miniſters are a claſs of men who have many enemies; and the inhabitants of this world are ſearchers after the things thereof. If a miniſter patronizes and ſupports them, they will deceive and betray him; and if he neglects thoſe people, they will gird up their loins in oppoſition unto him.

CHUGHTAÏ Khaun had a miniſter whom the ſons of calumny accuſed of peculation to the amount of many thouſand pieces of money. When they preſented the impeachment to the king, he commanded the Vizzeer into his preſence, and thus reproached him, "It "is evident that thou art a wretch of a moſt abject diſ-"poſition, ſince being the miniſter of a prince rich and "powerful as I am, thou canſt be meanly content with "defrauding thy maſter of ſuch poor and contemptible "ſums as theſe." The ſagacious and good Vizzeer, thus

 honoured

اکر دو مقدار علوفه متصرف شده باشند در علوفه
وي حساب نمایند اکر سه برابر علوفه خود کرفته
باشند پیشکش کوبان از وي تحصیل نمایند

وامر نمودم که از روي اعتبار برنکیرند
واعتبار کرده خودرا بي اعتبار نکنند تا آنکه غلط بر
سلطنت لازم نیاید

وسخنان ارباب غرض واشرار وحاسدان
در حق وزرا نشنوند که این طبقه‌را دشمنان بسیار
باشند چه اهل عالم همه دنیا طلب اند اکر وزرا
رعایت ایشان نمایند خیانت کرده باشند واکر رعایت
نکنند کمر بدشمني بر بندند

چغتاء خان وزیري داشت که ارباب
تغریر چندین هزار درست زر بروي نوشته بودند چون
آن نوشته‌را بنظر خان در آوردند وزیررا مخاطب
ساخت واز روي عتاب کفت که تو مرد پست فطرتي
ظاهر شدي چه وزیر مثل من پادشاي باشي واز
مملکت من همین قدر قلیل تصرف نماي وزیر
خردمند بهمین احسان ممنون شده هر چه داشت
آورده

chery will ruin and deſtroy his loyal and faithful ſubjects; Book II.
and by falſehood, and perfidy, and deceit ſhake and overturn the foundation of his empire.

THUS Ameer Hooſſein entered into a treacherous correſpondence with one of my Vizzeers. And he adminiſtered to his avarice, and he prevailed upon him to ſow diſcord and enmity between me and Eekoo Timour and Ameer Jaukoo, who were the ſinews of my power and fortune. And I penetrated into the deſigns of Ameer Hooſſein and my Vizzeer, and I liſtened not to their accuſations againſt them.

AND thus alſo ſeveral of thoſe in whom I confided, from envy and from malice, communicated fictitious tales unto me, both in public and in private, to the prejudice of Ameer Ubbaus, who was one of my moſt powerful and moſt faithful chiefs. And they kindled the fire of my reſentment by their falſe reports; and in the moment of anger I ordered him, unheard and unexamined, to be put to death: and in the end I diſcovered the perfidy of his accuſers, and I was aſhamed and confounded at my own conduct.

IF the Vizzeers ſuperintending the revenues, who hold the riches of the empire, were guilty of peculation therein; and if the ſums which they appropriated to their own uſe, exceeded not the amount of their ſalaries, I ordered that it ſhould be conferred upon them; that if they had taken ſums to twice the amount of

بحیله گري ومکاري خراب سازند وبه مکر وغدر در حصار مملکت رخنه اندازند

چنانچه امیر حسین به یکي از وزراي من در ساخت وویرا تطمیع کرد که امیر ایکو تیمور وامیر جاکو با آنکه بازوي دولت من بودند با من در اندازد ومن این معني را بفراست در یافتم وسخناني که در حق ایشان بمن میگفتند نا شنیده مي انگاشتم

وهمچنین جمعي از مقربان من از روي حسد ونفاق سخنان غیر واقعه از جانب امیر عباس که از امراي کلان معتبر من بود در خلا وملا بعرض رسانیدند وآتش غضب مرا به باد سخنان دروغ بر افروختند تا آنکه در حالت غضب تجربه نا کرده امر بقتل وي نمودم ودر آخر حال غدر ایشانرا در حق امیر عباس فهمیدم ونادم وپشیمان گشتم

ووزراي مالي که خزانه دار مملکت اند اگر در مالیات تغلب وتصرف نمایند واگر بمقدار علوفه خود تصرف نموده باشند بانعام وي مقرر دارند اگر

And if the Ameers, who are the bulwarks of empire, ſhould diſobey in the hour of action, I ordered that they ſhould be degraded from their commands, and deprived of their powers and their dignities; and that if any of them ſhould be guilty of actions, from whence diſturbances might ariſe in my dominions, that they ſhould be delivered over to the judgement of their peers; and that if they were guilty of neglect in the line of their military duty, they ſhould be claſſed amongſt the ſcribes; and, if in that ſtation they were diſobedient and refractory, that they ſhould be expelled from the imperial ſervice.

Concerning the ministers, who are the most respectable and confidential of the servants of royalty.

I ordained, if they ſhould be guilty of treachery in the concerns of the empire, or form attempts for the ſubverſion of the imperial authority, that their judges ſhould not be precipitate in conſigning them over to death:

And that they ſhould diſcover and aſcertain who were their accuſers, and firſt try the honeſty and truth of the witneſſes on the touchſtone of examination and proof: for the invidious and the ſlanderers are many; who from envy and ſelf-intereſt will cloath falſehood in the garment of truth, that they may accompliſh their own deſigns.

And many there are, worthleſs and wicked men, who will ſupport and encourage the enemies of their prince; and who by fraud, and artifice and trea-

وامرا که حصار ملک اند اگر در وقت
کار نفاق کنند ایشانرا از امارت وایالت معزول
گردانند واگر از ایشان کاري بظهور رسد که از
آن کار فسادي در ملک ظاهر شود تابین امرا
نهایند واگر در امور سپاهگري کاهلي نهایند داخل
نویسندگان سازند واگر بعد آن تقصیري وکوتاهي
از ایشان بظهور رسد بار ندهند

در باب وزرا که معتمدان ومعتبران
سلسله دولت اند

امر نمودم اگر در امور سلطنت خیانتي
از ایشان ظاهر شود وزوال سلطنت اراده نموده باشند
درکشتن ایشان تعجیل نه نهایند
وتحقیق کنند که مدعي وتقریر
کنندگان ایشان چه کسان اند اول راستي وراست
گويء مدعیان بر محک امتحان تجربه نهایند چه
حاسدان ومفتریان بسیار باشند که از روي حسد
وطمع امر دروغي را بلباس راستي بیارایند تا کار
خودرا ساخته گردانند
وبسیار از سفلگان لییم باشند که
دشمنان دولت را تسلي نهایند ودولتخواهان جانسپاررا
بحیله

AND that my grandſons ſhould receive ſubſiſtence and lands for from three to ſeven thouſand horſe, each according to his capacity and abilities. Book II.

TO all others who were related unto me, I commanded that ſubſiſtence and appointments ſhould be given, from the rank of firſt Ameer to the rank of ſeventh Ameer, according to the abilities, and the dignity, and the rank of each; and that every one of them ſhould reſt content with the ſtation wherein he was placed, and preſume not to exceed the limits preſcribed unto him; and that if any one of them ſhould diſobey this order, he ſhould be called to a ſtrict account.

CONCERNING THE PUNISHMENTS OF MY CHILDREN, AND MY GRANDCHILDREN, AND MY RELATIONS, AND MY CHIEFS, AND MY MINISTERS.

I ordained, if either of my ſons ſhould aſpire to the imperial throne, that they ſhould not preſume to put him to death, nor load him with chains; neither ſhould they injure him in his limbs, or his organs; but that they ſhould confine him in a priſon, until he returned back from his evil ways: that civil wars and convulſions might not ariſe in the land of the Lord.

AND if any one of my grandchildren, or relations, roſe in enmity againſt me, I ordered him to be reduced to the ſtate of a Dervaiſh. †

† i. e. To be deprived of his honours and fortune; to be reduced to a ſtate of beggary.

AND

ونبیرکان بقدر استعداد از سه هزار تا
هفت هزار سواررا علوفه وولایت بکیرند
دیکر جماعت را که بمن قرابت داشتند
فراخور حالت واستعداد وامارت وایالت از مرتبه امیر
اول تا امیر هفتم بدهند وهریک در مرتبه حد خود
بوده از حد خود تجاوز نه نمایند وچون خلاف ظاهر
شود مخاطب کردند

در باب سیاست فرزندان ونبیرکان
وخویشان وامرایان ووزرا

امر نمودم که اکر از فرزندان یکي
مدعي مرتبه سلطنت شود درکشتن وبستن وي
جرات نکنند واعضاي ایشان را ناقص نسازند لیکن
در قید نکاهدارند تا از دعوي خود باز آیند تا در
ملک خدا فساد نشود
ونبایر وخویشان اکر مخالفت نمایند
ایشانرا درویش سازند

وامرا

tants were ſatisfied, and if the country was flouriſhing and populous, that he ſhould be continued therein: but if the contrary ſhould appear, that the Jaugheer ſhould return unto the crown; and that for the three following years, ſubſiſtence ſhould not be granted to the holder thereof.

AND I ordained that the collection of the taxes from the ſubject might, when neceſſary, be enforced by menaces and by threats; but never by whips and by ſcourges. The governor whoſe authority is inferior to the power of the ſcourge, is unworthy to govern.

CONCERNING THE SUBSISTENCE OF MY CHILDREN AND DESCENDANTS.

I commanded that my eldeſt ſon, the heir to my throne, who is Mahummud Jehaungheer, ſhould receive the ſubſiſtence of twelve thouſand horſemen, and the aſſignment of territories ſufficient to defray the ſame:

AND that my ſecond ſon, who is Omur Sheikh, ſhould receive the ſubſiſtence of ten thouſand horſemen, and lands correſpondent thereunto:

AND that my third ſon, who is Meeraun Shaah, ſhould receive the ſubſiſtence of nine thouſand horſemen, and the aſſignment of a province for the payment of the ſame:

AND that my fourth ſon, who is Shaahrokh, ſhould receive the ſubſiſtence of ſeven thouſand horſemen, and the aſſignment of a Jaugheer equivalent thereto:

نمایند اکر ملک اباد ورعایا راضي باشند بحال
خود دارند واکر بر خلاف این باشد آن ولایت را
بخالصه ضبط کنند وتا سه سال آن جاکیردار را
علوفه ندهند

وامر نمودم که مال از رعیت بسه بیم
وترسانیدن تحصیل نمایند نه بچوب وشلاق چه حکم
حاکمي که از چوب وشلاق کمتر باشد آن حاکم
سزاوار حکومت نباشد

مراتب علوفه فرزندان ونبایر

امر نمودم که فرزند اولین که محمد
جهانکیر است وولي عهد من باشد دوازده هزار سواررا
علوفه وولایت بکیرد

وفرزند دویمین که عمر شیخ است ده
هزار سواررا علوفه وولایت بکیرد

وفرزند سیومین که میران شاه است
نه هزار سواررا علوفه بکیرد وبر ولایت متصرف کردد

وفرزند چهارمین که شاهرخ است هفت
هزار سواررا علوفه وولایت بکیرد

ونبیرکان

of audience; and that the Ameers and the Mingbaushees should each of them take one of those assignments; and that if the amount thereof exceeded the sum of his subsistence, some one else should participate with him; and if it were less, that another should be given in exchange, or added unto it. Book II.

AND I commanded that the Ameers and the Mingbaushees, in collecting the revenues from the subjects, should not on any account demand more than the taxes and duties established.

AND to every province on which a royal assignment was granted, I ordained that two supervisors should be appointed to that province: that one of them should inspect the collections and watch over the concerns of the inhabitants, that they might not be impoverished, and that the Jaugheerdaur † might not ill-use or oppress them; and that he should take an account of all the sums which were collected in the province: and that the other supervisor should keep a register of the public expences, and distribute the revenues among the soldiers.

AND every Ameer who was appointed to a Jaugheer, ‡ I ordained that for the space of three years it should remain unto him; and that after three years the state of the province should be inspected. If the inhabi-

‡ In the original *Yettool*; which is Mogul, and has the same meaning with *Jaugheer*.

tants

باشيان يرليغي بردارند واكر از علوفه وي زياده باشد ديكري را بخود شريك سازد واكر كم باشد يرليغ ديكري را بردارد

وامر نمودم كه امرا ومنك باشيان در تحصيل مال وجهات از رعيت چيزي زياده از اصل المال وساوري وقنلغه وشيلان* بها طلب ندارند

وهر مملكت را كه ينول* بدهند دو وزير بدآن مملكت تعين نمايند يكي جمع ولايت بنويسد ونسق رعيت نمايد تا خرابي بحال رعيت راه نيابد وجاكيردار ظلم وتعدي بر رعايا نتواند كرد وانچه از ولايت تحصيل شود در مداخل جمع نمايد ووزير ديكر مخارج بنويسد وبر سپاه قسمت نمايد

وبهر اميري كه ينول* بدهند تا سه سال بحال نكاهدارند وبعد از سه سال ملاحظه

† *Jaugheer* is a royal grant of certain lands; or more properly an assignment of the crown revenues of a certain district to any one, and revocable at the pleasure of the prince. The holder of this grant is called *Jaugheerdaur.*

نمايند

Book II.

CONCERNING THE APPOINTMENT AND PAY OF MY TROOPS.

I commanded that the accompt of twelve months ſubſiſtence for the infantry, and the Kulluck-cheaun, and the Yuſſauwullaun, and the Juſſauwullaun ſhould be made out at one time; and that the money which was their due ſhould be brought forth into the hall of audience, and there delivered unto them.

I ordered that the accompts of the ſubſiſtence of my cavalry in general ſhould be made out every ſix months; and that appointments to the amount of their pay ſhould be delivered unto them from the treaſury.

AND I ordained that for the ſubſiſtence of the Ounbauſhees and the Euzbauſhees written orders ſhould be given on the Maulaumauni † of the cities and the country; and that the interior diſtricts ſhould be allotted for the payment of the Mingbauſhees; and that the ſtipends of the Ameers and the Ameer ul Omrau ſhould be granted on the revenues of the frontier provinces.

AND I COMMANDED THAT THE DISTRIBUTION OF THE PROVINCES, AND THE DISTRICTS, SHOULD BE MADE IN THIS MANNER:

THAT the amount of the revenues of the various provinces and kingdoms ſhould be divided into lots for more or for leſs, and that a royal aſſignment for the payment of each of thoſe lots ſhould be made out; and that thoſe aſſignments ſhould be brought into the hall of

† Impoſts, duties.

تزوک تنخاه ورسانیدن علوفه بسپاه

امر نمودم که یکساله علوفه پیادگان
وقلغچیان ویساولان وجساولان را * بر آورد نموده
مبلغ ایشانرا در دیوانخانه آورده بدیشان
برسانند

وعلوفه سایر سپاه وبهادرانیکه را امر نمودم
که شش ماهه بر آورد نمایند ووجه علوفه ایشانرا از
خزانه تنخاه دهند

وامر نمودم که علوفه اون باشي ویوز
باشي بر مال اماني شهري وملکي نقد برات
نویسند ومنک باشیانرا در میان ولایت ینول* بدهند
وامرا وامیر الامرا را در سرحدها ولایت مقرر نمایند

وامر نمودم که قسمت ولایات بدین
طریق نمایند

که جمع حاصل ولایات ومهالک را
تقسیم نمایند ودر یرلیغها کم وزیاده بنویسند وآن
یرلیغها را در دیوانخانه آورده هریک از امرا ومنک
باشیان

And I commanded that the pay of the Ameer ul Omrau ſhould be ten times as much as the pay of the officer ſubordinate unto him. And, in like manner, I ordained that the ſtipends of the Dewaunbeghi and of the Vizzeers ſhould be ten times as much as the ſubſiſtence of the Ameers; and that the ſubſiſtence of the Yuſſauwullaun, the Juſſauwullaun, and the Kulluckcheaun ſhould be eſtabliſhed at from one thouſand to ten thouſand. †

And I ordained that penſions, and ſalaries, and ſubſiſtence ſhould be conferred on the poſterity of the prophet, and the theologians, and the men of ſcience, and the learned in medicine, and on the aſtrologers, and the hiſtorians, in proportion to their different ranks and ſtations: and that the ſubſiſtence of the foot-ſoldiers, and the domeſtics, and the Furrauſhaun ‡ ſhould be fixed at from a hundred to a thouſand.

And I ordained alſo that the Ameer ul Omrau ſhould receive his ſubſiſtence under the inſpection of the Dewaunbeghi and the Vizzeers. And I commanded that the Vizzeers and the Dewaunbeghi ſhould lay before me the ſtatement of the ſalaries of each of my people, and pay them agreeably thereto.

And I ordained that a written order for his ſubſiſtence ſhould be delivered to each of my ſoldiers; and that the ſums which from time to time were advanced unto him, ſhould be written down on the back of that order.

‡ The *Furrauſhaun* are the people employed to erect the tents, &c.

وامر نمودم که علوفه امیر الامرا ده
برابر علوفه تابینان ایشان بوده باشد وهمچنان امر
نمودم که علوفه دیوان بیکي ووزرا ده برابر امرا
باشد وعلوفه یساولان وجساولان وقلقچیان* از هزار تا
ده هزار مقرر باشد

وعلوفه مجلسیان از سادات وعلما وفضلا
وحکما واطبا ومنجمان وارباب قصص وروایات فراخور
نسبت ایشان سیورغال* ووظیفه وعلوفه معین دارند
وعلوفه پیادگان وخدم وفراشان از صد تا هزار مقرر
نمایند

وامر کردم که امیر الامرا بتصدیق
دیوان بیکي ووزرا علوفه بگیرد وعرض مراتب علوفه
هریک را دیوانبیکي ووزرا بعرض من رسانند
وتنخواه دهند

وامر نمودم که یرلیغ علوفه بهریک از
سپاه نوشته بسپارند انچه بوي رسانند در پست همان
یرلیغ وصول آن مبلغ بنویسند

† This regulation is not underſtood by the the tranſlator. The words *Yuſſauwullaun*, *Juſſauwullaun*, and *Kulluckcheaun* are Mogul.

تزوک

Euzbaushees, and the Ounbaushees, and the common soldiers should be fixed and determined according to the following order. Book II.

I ordained that the subsistence of each of the private soldiers, if he were a sufficient and able man, should be fixed at the value of his horse; † and that the subsistence of my select and chosen warriors should be estimated at the value of from two to four horses each.

AND I ordered that the subsistence of the Ounbaushees should be ten times as much as the subsistence of the soldiers under them; and that the subsistence of the Euzbaushees should be twice as much as that of the Ounbaushees; and that the subsistence of the Mingbaushees should be three times as much as the subsistence of the Euzbaushees.

AND I ordained that the soldier who neglected his duty, ‡ should be fined in one tenth of his pay. And I commanded that the Ounbaushees should receive their subsistence under the controul of the Euzbaushees; and that the Euzbaushees should receive their subsistence under the controul of the Mingbaushees; and that the Mingbaushees should receive their subsistence unde. the controul of the Ameer ul Omrau. ||

times three, horses each; which are mounted by their servants, and they receive pay in proportion.

‡ The word thus translated is Mogul, and the sense doubtful.

|| i.e. The chief of the Ameers or Nobles.

باشيان ويوز باشيان واون باشيان وساير سپاه برين
نهج مقرر كردانند
که علوفه ساير سپاه بشرط اصالت
وسپاهکري بهاي اسپ وي مقرر باشد وعلوفه
بهادرانيکه از بهاء دو اسپ تا چهار اسپ معين باشد
وعلوفه اون باشي ده برابر علوفه تابينان
وي باشد وعلوفه يوز باشي دو برابر علوفه اون باشي
وعلوفه منک باشي سه برابر علوفه يوز باشي
معين باشد
وحکم کردم که هريک از سپاه که
در چار پلچار* کوتاهي نهايد ده يک از علوفه وي
کم نهايند وامر نمودم که اون باشي به تصديق
يوز باشي علوفه بکيرد ويوز باشي بتصديق منک
باشي ومنک باشي به تصديق امير الامرا علوفه
بکيرد

† This mode of fixing the pay of the ſoldier is ſtill practiced in Hindoſtaun. Every ſoldier finds his own horſe, and receives pay in proportion to his value. Select men are ſtill taken into ſervice with two, and ſometimes

وامر

AND that, when ten Euzbaushee were collected together, an officer of exalted lineage, the son of a chief, of approved knowledge, and valour, and intrepidity, should be appointed commander over them; and that he should be called Mingbaushee, and Leader of a thousand.

AND I gave power to the Ounbaushees, that if any soldier under their command should die, or should desert, that they should appoint another soldier in his place. In the like manner I ordained, that the Euzbaushee should appoint the Ounbaushee, and the Mingbaushee the Euzbaushee; and that they should lay before me an account of the person who had died or deserted, and of the appointment of another in his stead.

AND I commanded in the like manner, that, on military service and in every concern that related to government, the authority of the Mingbaushee should be established over the Euzbaushee; and the authority of the Euzbaushee over the Ounbaushee; and the authority of the Ounbaushee over the common soldier; that they should chastise those that were disobedient; and that those who in the day of battle were deficient in performing their duty, should be expelled; and that others should be appointed in their place.

THE ESTABLISHMENT OF THE PAY OF MY FORCES.

I commanded that the subsistence of my troops, of the Omraus, and the Mingbaushees, and the Euzbaushees,

وچـون ده يوز باشي جمع آيند امير
زاده عاقل اصيل بهادر مردانه را بريشان امير كردانند
ووبرا منك باشي وامير هزاره خطاب دهند
واون باشيان را مختار ساختم كه اكر
يكي از تابينان ايشان فوت شود يا فرار نمايد ديكري را
بجـاي وي مقرر سازند وهمچنين يـوز باشي اون
باشي را ومنـك باشي يوز باشي را تعين نـمـايند
وكيفيت فـوت يا فـرار او ونصب كردن ديكري را
بـعـرض رسانند

وهمچنين امر كردم كه در چار پلچار*
وامور سلطنت حكم منك باشي بر يوز باشي وحكم يوز
باشي بر اون باشي وحكم اون باشي بر تابـيـنـان
جاري باشد واكر خلاف نمايند بسزا رسانند واكر
در چار پلچار* كوتاهي نمايند اخراج نموده عوض
نـكـاه دارنـد

تـزوك قـرار علوفـه سپاه

امر كردم كه علوفه سپاه از امرا ومنك
باشيان

ELEVENTHLY. In the affairs of his government, and in the issuing forth his orders and commands, he must consider himself as single and alone; nor must he associate any one with him in the administration of his authority.

TWELFTHLY. He must be acquainted with the manners and the dispositions of his favourites and his confidents. And he must act with caution and circumspection: for many are lovers of slander and of calumny, who may carry reports abroad, and communicate to the Vizzeers and the Ameers the words and the actions of their prince. Thus, it once happened unto me at a time when several of those whom I admitted to my private council proved to be the spies of my Vizzeers and my Omraus.

REGULATIONS FOR THE FORMING OF MY ARMY.

I ordained, when ten select soldiers, men of proof, were collected together, that one of them, who was distinguished for valour and for bravery, should, with the advice and the consent of the remaining nine, be appointed commander over them; and that he should be called Ounbaushee:

AND when ten Ounbaushee were assembled together, that one of them who was qualified by service and abilities, should be appointed their leader; and that he should be stiled Euzbaushee:

AND

یازدهم در امور سلطنت واجرای
احکام خودرا بی شریک داند وکسی را شریک
سلطنت نکردانند

دوازدهم از حال اهل مجلس خود
آکاه باشد وهوشیاری بکار برد که اکثر خواهش
عیوب باشند وخبر به بیرون رسانند واز کفتار وکردار
پادشاه خبر به امرا ووزرا بکویند چنانچه این قضیه
بر من بوقوع آمده چون جمعی از اهل مجلس
خاص من جاسوسان امرا ووزرا من بودند

تزوک نکاهداشت سپاه

امر نمودم که چون ده نفر سپاهی
اصیل کارکرده جمع آیند یکی از ایشان که بجوهر
شجاعت ومردی مخصوص باشد بصلاح ورضاء آن
نه نفر دیکر ویرا بر ایشان امیر کردانند ویرا اون
باشی نام نهند
وچون ده اون باشی جمع شوند یکی
از ایشان که بکارکذاری وکاردانی آراسته باشد بر
ایشان امیر کردانند وویرا یوز باشی نام کردانند
وچون

SEVENTHLY. On the affairs of his government he muſt liſten to the opinions of his ſervants: thoſe which are good, he muſt lay up in the treaſury of his heart, and call them forth into action at their proper ſeaſons. Book II.

EIGHTHLY. In the concerns of dominion, and in thoſe things which relate to his ſubjects and his ſoldiers, he muſt not act by the aſſiſtance and the advice of others. If his Vizzeers or his Ameers ſpeak unto him concerning any one, whether that which they ſay be good, or whether it be evil, let him hearken to them; but in forming his determination thereon let him be cautious and circumſpect, until the truth be apparent unto him.

NINTHLY. It is neceſſary that the majeſty of his dominion be ſo impreſſed on the hearts of his ſoldiers and his ſubjects, that none ſhall dare to diſobey his orders and commands, or to revolt from their duty and obedience to his royal authority.

TENTHLY. What the king doeth he muſt do from himſelf; and he muſt adhere to that which he ſayeth: for unto a prince there is nothing ſo valuable as a juſt veneration for his royal word. This word is unto him a family of princes, and a rich treaſury; it maketh to him numerous ſubjects and powerful armies.

هفتم در امور سلطنت از هر کس سخن بشنود انچه پسندیده باشد در خـزانه خـاطر خود نکاهدارد ودر وقتش بکار برد

هشتم در امور سلطنت وسپاه ورعـیـت بقول وفعل هر کس عمل نکند واز وزرا وامرا که در حق شخصي سخني کویند بشنود خواه نیک وخواه بد لیکن در عمل نـمـودن بآن تامل نماید تا آنکه حقیقت حال بروي ظاهر کردد

نهم باید که سطوت سلطنتش در دلها سپاه ورعیت بنوعي جاي کیرد که هیچکس را باراي تخلف از امر وحکم وي نباشد واز اطاعت ومتابعتش عـصـیـان نـورزند

دهم انچه کند بذات خود کند وانچه کوید بر سخن خود راسخ باشد چه پادشاه را جز اعزاز حکم چیزي دیکر بهره نباشد که خزانه ولشکر ورعیت وسلاطین همین حکم ایشان باشد

بازدهم

So it hath been related unto me, that Sooltaun Muhmood, emperor of Ghizni, ordered on a certain occaſion that a ſtone ſhould be caſt down at the entrance of the plain of Ghiznein: and the horſes of the people ſtarted and ſprang back from that ſtone. And although his ſervants ſolicited his permiſſion that they might remove the ſtone from the entrance of the road, he refuſed his aſſent: he anſwered unto them, 'I have iſſued 'forth the order; and I will not turn back from, or con- 'tradict, my own commands.' Book II.

Sixthly; (for from hence proceedeth ſecurity and power) he muſt not truſt the concerns of his government to others, nor deliver over the reins of his authority into the hands of a ſervant: for the world is full of treachery, and hath many lovers; and it may ſoon come to paſs that the powerful ſervant ſhall aſpire to regal dignity, and ſeat himſelf on the throne of his maſter.

Such was the conduct of the miniſters of Sooltaun Muhmood towards their lord. They expelled him from the imperial throne, and they divided his dominions and his power amongſt themſelves. It is neceſſary therefore that the powers and important affairs of government be divided; and that they be entruſted to the care of divers perſons of approved fidelity, and of known loyalty; ſo that being employed in their own proper departments, no one of them may aſpire to the ſupreme authority.

چنانچه بمسامع من رسید که سلطان
محمود غزنوي حکم کرد که سنکي بر سر میدان
غزنین بینداختند واز آن سنک اسپان مردم رم
میکردند هرچند بعرض رسانیدند که آن سنک را از
سر راه بر دارند کفت که حکمي کرده ام از حکم
خود بر نمیکردم وخلاف حکم نمیکنم

ششم امور سلطنت خودرا من حیث
الاستقلال بدیکري نسپارد وعنان اختیار خود بدست
دیکري ندهد که دنیا غدار است وعاشق بسیار دارد
وزود باشد که آن صاحب اختیار میل بر سلطنت
نموده متصرف مرتبه سلطنت کردد
چنانچه وزراي سلطان محمود با وي
کردند وویرا از مرتبه سلطنت خلع نموده ومملکت
وسلطنت ویرا متصرف کشتند پس باید که امور
سلطنت متابع کرداند بچند کس معتبر ومعتمد
که تا هر یکي بکار خود مشغول بوده طمع در مرتبه
سلطنت ننمایند

هفتم

unjuſt and cruel, it ſhall ſpeedily come to paſs, that the edifice of his maſters's power and dominion ſhall be levelled with the earth. Book II.

Thus Ameer Hooſſein had a cruel and a wicked miniſter, who levied oppreſſive fines on the ſoldiers and on the ſubjects; until in a ſhort time by the oppreſſions of that unjuſt and cruel miniſter, the fabric of the dominion of Ameer Hooſſein was laid in the duſt.

Thirdly. In his injuctions and in his prohibitions he muſt act with reſolution and with firmneſs. And he himſelf muſt iſſue his royal commands, that no one may have the temerity, or the power, to interpoſe, to alter, or to corrupt them.

Fourthly. He muſt be firm and conſtant in all his determinations. That is to ſay, on whatever plan or enterpriſe he ſhall reſolve, he muſt not alter his reſolution, nor withdraw his hand from that enterpriſe, until he hath brought it to a fortunate concluſion.

The fifth is the ſpirit of command. For whatever command he giveth, it is neceſſary that that command ſhould be obeyed; that no one ſhould have the power to act in oppoſition thereto, even though inconvenience or miſchief ſhould be the expected conſequence of that command.

So

عادل تدارک آن نماید اما اگر وزیر ظالم باشد زود
باشد که خانه سلطنت خراب کرده

چنانچه امیر حسین وزیری داشت ظالم
که بحق وناحق جریمها از سپاه ورعیت میگرفت تا در
اندک زمانی از ظلم آن وزیری بی انصاف خانه
سلطنت امیر حسین خراب شد

سیوم در اوامر ونهي استقلال بکار برد
وبذات خود حکم کند که دیگري را زهره آن
نباشد که در آن حکم دخل کند وتغیر دهد

چهارم بر عزیمت خود راسخ باشد یعني
بر هر کاري که عزیمت بندد فسخ آن نکند وتا
باتمام نرساند دست از آن کار باز ندارد

پنجم جریان حکم است چه حکمي
که بکند باید که آن حکم جاري کرده وکه کسي را
یاراي آن نباشد که رد آن حکم تواند کرد اگرچه
در آن حکم ضررها متصور باشد

چنانچه

THUS I eſtabliſhed rules for the ſecurity of my government. Book II.

I regulated my conduct by TWELVE CERTAIN MAXIMS: and by them I ſeated myſelf firmly on the throne of empire. And from experience it is known unto me, that every prince who adhereth not to theſe Twelve Maxims, ſhall reap little advantage from his dominion and regal ſtation.

FIRST. It is neceſſary that his words and his actions be his own. That is to ſay, that his ſoldiers and his ſubjects may know that what the king ſayeth and doeth, he ſayeth and doeth from himſelf; and that no other perſon hath influence therein.

THEREFORE it is requiſite that a king be not ſo guided by the conduct and the counſels of others, as to make them his aſſociates in his regal authority. For although he be obliged to hear good advice from all, yet he muſt not to that degree attend unto them, as to enable them by their meaſures and their counſels to become his equals, and in the end his ſuperiors, in the concerns of his government.

SECONDLY. It is neceſſary to a king that he adhere to juſtice in all his actions, and that he receive into his ſervice miniſters who are juſt and virtuous. For if a king be guilty of oppreſſion, an upright miniſter may counteract the evil thereof. But if the miniſter be

unjuſt

تـزوک استقلال سلطنت خـود چنین کردم
که دوازده چیز را شعار خود ساختم تا
باستقلال تمام بر تخت سلطنت نشستم وبه تجربه من
رسیده است که با هر پادشاهي که این دوازده امر
نباشد از سلطنه بهره نداشته باشد

اول باید که کردار وگفتارش از خود
بـاشـد یعني سپاه ورعیت بدانند که انچه بادشاه
میکوید ومیکند خود میکوید ومیکند ودیکري را
در آن دخلي نیست
پس بایـد که پادشاه بکغتار وکردار
دیکران بنوعي که شریک مرتبه سلطنت کردند
عمل نکند اکرچه سخن خوب از همه کس باید
شنید اما نـه بمرتبه که از کغتار وکردار در امـور
سلطنت شریک وغالب کردند

دویم سلطانرا باید که در همه چیـز
عدالت بکار برد ووزراي عادل با انصاف در خدمت
خود نکاهدارد واکر پادشاه ظلم کـنـد وزیـر
عادل

body of the people, the indigent and the poor, who had capacity and abilities, I commanded to be accommodated agreeably to their ſituations. Book II.

I ordered that the merchant who had loſt his property, ſhould have ſuch ſums of money given unto him as were ſufficient to reſtore his capital to its original ſtate; and that every huſbandman and every peaſant, who was not poſſeſſed of the implements of huſbandry and cultivation, ſhould be ſupplied therewith; and that thoſe, of whatever claſs or rank, who choſe the occupation of arms, ſhould be received into military ſervice.

And the genuine deſcendant of a ſoldier, reſolute and brave, of whatever tribe or hord he might be, I ordered to be enrolled in the number of my forces, and to be promoted in proportion to his conduct and behaviour.

And I ordained that no perſon, whatever his rank, who entered my palace, ſhould be excluded from the table of my imperial bounty.

And whoever was brought into my preſence, and attracted my notice, I commanded that honours ſhould be conferred upon him in proportion to his rank; and that every criminal who came for the firſt time before my tribunal, ſhould be pardoned; but that for the ſecond, and the third, crime he ſhould meet with puniſhment adequate to his offences.

الناس را از فقرا ومساكين كه استطاعت داشته باشد
فراخور احوال وطبقه مرسوم قرار دهند

وحكم كردم كه هر تاجري كه راس
المال را از دست داده باشد بوي آن قدر زر دهند كه
باز راس المال خويش سازد وهر مزارعي ورعيتي كه
از رعيتي وزراعت بي استطاعت شده باشد مصالح
زراعت وعمارت بوي مقرر دارند وهر طايفه وهر صنفي
كه شيوه سپاهگري اختيار كند وي را سپاهي سازند

وسپاهي زاده شجاع اصل از هر طايفه
كه باشد اورا اورن دهند وفراخور كار تربيت
نمايند

وامر نمودم كه هركس از هر طايفه كه
بمجلس من در آيد ويرا از خوان نعمت سلطنت من
محروم نكردانند

وهركس را بنظر من در آورند ونظر من
بروي افتاد تشريفات فراخور احوال بوي ارزاني دارند
وهركس از كنه كاران وبي كناه كه بديوان عدالت
من در آيد بروي به بخشايند ودر كناه دوم وسيوم
فراخور كناه سزا دهند

تزوك

tun, and from Cheen, and from Maucheen, and from Hindostaun, and from the cities of Arabia, and from Missur, and from Shaum, and from Room, and from the islands of the Christians; that they might give me information of the situation, and of the manners, and of the customs of the natives and the inhabitants of those regions; and that they might observe, and communicate unto me, the conduct of the princes of every kingdom, and of every country, towards their subjects. Book II.

RELATIVE to the various tribes, whether Toork or Taucheek, Arrub or Ajjum,† who sought shelter under my government; these were the REGULATIONS which I established.

FIRST, I commanded that those who were of the posterity of the prophet, or theologians learned in the laws, should be received with reverence and respect; and that all their wishes and desires should be fulfilled; and that they should be supported in affluence and honour.

AND those who were soldiers, I ordered to be incorporated with my troops, and entertained according to their rank and their circumstances.

AND those who were skilled in mechanic arts, I directed to be employed in my service. And the body

the Arabs the word *Ajjum* or *Ajjumi* to distinguish any person, or people, of a different nation from their own. Thus *Taucheek* and *Ajjum* answer to our word *foreigner*.

وماچین وهندوستان وبلاد عرب ومصر وشام وروم
وجزایر فرنک متاع نفیس وتحفهاي لایق بجهت من
بیاورند واحوال واوضاع واطوار متوطنان وسکنه آن
دیار را بعرض من رسانند وسلوک حکام هر مملکتي را
با رعایا بخاطر آورده نمودار سازند تزوک طوایفي که
از ترک وتاچیک وعرب وعجم بدرکاه من التجا
آوردند چنین کردم

که اول امر نمودم که هر طایفه وهر
طبقه را که سادات وعلما باشند اعزاز واحترام نمایند
وهر مطلبي که ایشانرا بوده باشد
با نجاح مقرون کردانند ورعایت احوال ایشان بواجبي
نمایند

واکر طایفه سپاه بوده باشد ایشانرا اورن
داده فراخور احوال پرداخت احوال ایشان نمایند
واکر از ارباب معرفت وصناعت باشد
در کارخانجات سلطنت ایشانرا بکار دارند وسایر

† i. e. Whether Tatars or Perſians, Arabs or Syrians. Such are the confined meanings of the words *Taucheek* and *Ajjum*; but they frequently convey a more extenſive idea: for the Tatars uſe the word *Taucheek*, and the

الناس

mighty had given wisdom; † and I associated with them; and I heard from them the word of God; and I acquired knowledge of the blessings of a future state. And I saw them perform miracles and wonderful things; and I reaped delight and satisfaction from their conversation.

THE ELEVENTH CLASS. I brought into my palace artificers of every sort, and of every denomination; and I admitted them into my camp; that both at home and abroad they might supply, and keep in readiness, the necessaries requisite to my soldiers.

THE TWELFTH CLASS. To travellers, and to voyagers, of every country I gave encouragement; that they might communicate unto me the intelligence and transactions of the surrounding nations.

AND I appointed merchants and chiefs of Kauruvvauns to travel to every kingdom, and to every country; that they might bring unto me all sorts of valuable merchandize and rare curiosities, from Khuttau, and from Khut-

and devoted themselves to solitude, to the study of the Koraun, and the regular performance of the religious duties prescribed by their law-giver. These hermits, or monks, like their brethren of the western church, acquired in all times a large share of popular respect and veneration by their austerities and apparent sanctity. They too performed their miracles and wonderful things; and, if the eastern historians may be credited, with as much dexterity and address as any of those holy men and women on whom the honour of saintship has been conferred by the infallibility of the Roman Pontiffs.

tun,

آخروی اخذ نمودم وسخنان خداي مي شنيدم
وكرامات وخوارق عادات از ايشان مشاهده مي
نمودم ومرا از صحبت ايشان سرور وحضور تمام حاصل
مي آمد

يازدهم طايفه ارباب صناعت را از هر
طايفه وهر صنفي بدولتخانه خود آوردم ودر اردوي
خود ايشانرا اذن دادم كه در سفر وحضر ما يحتاج
سپاه را حاضر داشته باشند

طايفه دوازدهم مترددين ومسافران هر
ملک وديار را تسلي دادم كه اخبار ممالک را بمن
برسانند
وتجارانرا وقافله سالاران را تعين نمودم
كه بير ممالک وهر ديار رفته از ختا وختن وچين

† The firſt, the third, and this (the tenth) claſs, appear on a ſuperficial view to be the ſame people, i.e. men devoted to the duties of religion; but, on a nearer examination, it is evident that they were claſſes diſtinct from each other. The firſt were undoubtedly the heads of the Mahummudan church, the poſterity of Aali, the dignified prelates, and the eminent doctors of the law. The third claſs appears to be a ſelection (from the firſt) of ſuch eminent men as had rendered themſelves celebrated by their ſuperior piety and religious attention to the laws. And by this (the tenth) claſs Timour evidently means ſuch religious men, as had retired from the world

وماچين   and

THE EIGHTH CLASS. Men learned Book II.
in medicine, and thoſe ſkilled in the art of healing, and aſtrologers, and geometricians, who are eſſential to the dignity of empire, I drew around me.

AND, by the aid of phyſicians and chirurgeons, I gave health to the ſick. And, with the aſſiſtance of aſtrologers, I aſcertained the benign or malignant aſpect of the ſtars; their motions, and the revolutions of the heavens. And, with the aid of geometricians and architects, I laid out gardens, and planned and conſtructed magnificent buildings.

THE NINTH CLASS. Hiſtorians, and ſuch as were poſſeſſed of information and intelligence, I admitted to my preſence. And from theſe men I heard the lives of the prophets and the patriarchs; and the hiſtories of ancient princes, and the events by which they arrived at the dignity of empire, and the cauſes of the declenſion of their fortunes.

AND from the narratives and the hiſtories of thoſe princes, and from the manners and the conduct of each of them, I acquired experience and knowledge. And from thoſe men I heard the deſcriptions and the traditions of the various regions of the globe, and acquired knowledge of the ſituations of the kingdoms of the earth.

THE TENTH CLASS. I united myſelf with holy and pious men, with thoſe to whom the Almighty

هشتم طبقه حکما واطبا ومنجمان
ومهندسان که مصالح کارخانه سلطنت اند بر خود
جمع آوردم
وباتفاق حکما واطبا معالجه بیماران
می کردم واز طبقه منجمان سعادت ونحوست ایام
کواکب وسیر ایشان ودور افلاک را مشخص مینمودم
وباتفاق مهندسان عمارات عالی بنا نهاده تعمیر کردم
وطرح باغات انداختم

نهم طایفه محدثین وارباب اخبار
وقصص را بخود راه دادم واز قصص انبیا واولیا واخبار
سلاطین روزکار وکیفیت رسیدن ایشان بمرتبه
سلطنت وزوال دولت ایشان ازین طایفه می
شنیدم
واز قصص واخبار ایشان وکفتار وکردار
هریک تجربها برمیداشتم واخبار وآثار عالم از ایشان
می شنیدم وبر احوال عالم اطلاع حاصل می
نمودم

دهم طایفه بمشایخ وصوفیان وعارفان
خدا پیوستم وبایشان صحبتها داشتم وفواید
آخروی

AND thoſe of my officers whoſe reſolution Book II.
and abilities I had weighed and proved in the balance of trial, I received into my eſpecial favour, and I promoted them to the rank of commanders: and, in proportion to their conduct, I advanced them to ſuperior ſtations.

THE SIXTH CLASS. From amongſt the wiſe and the prudent, who merited truſt and confidence, who were worthy of being conſulted on the affairs of government, and to whoſe care I might ſubmit the ſecret concerns of my empire, I ſelected a certain number, whom I conſtituted the repoſitories of my ſecrets. And my weighty and hidden tranſactions, and my ſecret thoughts and intentions I delivered over to them.

THE SEVENTH CLASS. By the vizzeers, and the ſecretaries, and the ſcribes I gave order and regularity to my public councils. I made them the keepers of the mirrour of my government; in which they ſhewed unto me the affairs of my dominions and my empire, and the concerns of my armies and my people.

AND they kept rich my treaſury; and they ſecured plenty and proſperity to my ſoldiers and to my ſubjects. And by proper and ſkilful meaſures they repaired the diſorders incident to empire; and they kept in order the revenues and the expences of government; and they exerted themſelves in promoting plenty and population throughout my dominions.

 THE

وشجاعت وعقل هر كس از ساير
سپاه را كه بميزان عيار مي سنجيدم تربيت كرده
بمرتبه امارت ميرسانيدم وفراخور كار ايشان بر مراتب
ايشان مي افزودم

طايفه ششم از خردمندان معتمد
راسخ الاعتقاد كه سزاواران بودند كه رازهاي
امور سلطنت بايشان سپارم ومشوره امور سلطنت
بايشان كنم طايفه را صاحب اسرار نهاني خود ساختم
وامور مخفي واسرار نهاني خودرا بديشان سپردم

هفتم طايفه از وزرا وكتاب ومنشيان
ديوان سلطنت خودرا آراسته ساختم وايشان را آينه
دار ممالك خود ساختم كه وقايع ملك ومملكت
وسپاه ورعيت را بمن نمودار ميساختند
وخزانه ورعيت وسپاه مرا معمور نگاه
ميداشتند ورخنه ملك را بتدبير لايق بر ميبستند،
ومداخل ومخارج كارخانه سلطنه مرا مضبوط نگاه
ميداشتند ودر توفير ومعموري ملك ساعي مي
بودند

هشتم

thods of charging and breaking the lines of the enemy, and of ſkirmiſhing, and all the other operations of war: and I placed confidence in them; and I conſulted their opinions in proportion to their ſkill and experience. Book II.

The fifth class. The ſoldier and the ſubject I regarded with the ſame eye. And the brave and the reſolute from amongſt my warriors I diſtinguiſhed by gifts and by honours.

And I treated with dignity and attention the rulers and the chiefs of every province and kingdom; and I conferred rewards upon them, and I reaped benefit from their ſervices.

And I kept my troops in a ſtate of readineſs, and I advanced to them their wages even before it was due. Thus in my expedition againſt Room, I gave unto my ſoldiers ſeven years wages; part thereof due, and the remainder in advance. And ſuch was the diſcipline which I eſtabliſhed amongſt my troops and my ſubjects, that the one was never injured or oppreſſed by the other.

And my ſoldiers of every rank I confined in ſuch ſort to their ſeveral ſtations, that they could not ſte beyond the limits preſcribed to them: and I neither exalted them above, nor depreſſed them below the reſt of my ſubjects. And thoſe of them who ſignalized themſelves by eminent ſervices, I rewarded with honours and donations.

وچپغولشها از ایشان سوالات مینمودم ودر مرتبه
سپاهگري ایشانرا معتهد میداشتم وکنکاش از ایشان
میطلبیدم

پنجم طایفه سپاه ورعیت را ببیک چشم
دیدم واشجعان سپاه را از بهادران ودلاوران به اوتاغه*
کمر وترکش خاصه سر بلند ساختم

وکلانتران وکدخدایان هر ملک
ومملکت را کرامي داشتم وبایشان جزا دادم ونغع
گرفتم

وسپاه را حاضر نکاهداشتم وعلوفه
ایشان را پیش از طلب میدادم چنانچه در یساق
روم هغت ساله علوفه از کذشته وآینده به سپاه دادم
وسپاه ورعیت را بنوعي ضبط نمودم که از هیچ یک
بر دیکري تعدي وعنغي واقع نمي شد

وسابر سپاه را علي مراتب درجاتهم در
مراتب خود نکاه میداشتم که از حد خود قدم بیرون
نمي کذاشتند ومرتبه ایشان را نه بلند بلند ساختم ونه
پست پست واز هر کدام که خدمتي بوقوع مي آمد
بجلدو وانعام امتیاز میدادم

وشجاعت

in my deliberations, I reaped the greateſt advantage from their mediation. And by them I obtained victories in the day of battle.

Thus it came to paſs, when in an engagement with Touktummiſh Khaun my forces were thrown into confuſion by the ſuperior numbers of the enemy, Meer Zeau u deen (of Subzvaur) who was noted for the efficacy of his prayers, bared his head, and ſtretched forth his arms in ſupplication: his prayer was not yet concluded, when the effects of his mediation became apparent.

And ſo alſo it came to paſs, at a time when one of the inhabitants of my Hoorrum Surrai † was afflicted with a deadly diſtemper. Twelve holy Siuds, celebrated for their piety, aſſembled together; and each of them devoted a year of his own exiſtence to her preſervation: and ſhe was reſtored to health, and enjoyed the full meaſure of their donation.

The fourth class. The Ameers, and the chiefs, and the commanders of my forces, I admitted to my councils; and I raiſed them to exalted dignities; and I aſſociated, and converſed familiarly, with them.

And I loved thoſe intrepid warriors who had given repeated proofs of their courage and abilities. And I propoſed queſtions to them concerning the art of war, and the various modes of advancing in the field of battle, and of retreat in ſituations of peril, and the me-

† One of his wives.

از ایشان برکتي تمام مي یافتم ودر روز جنک از ایشان ظفرها میدیدم

چنانچه در وقتي که لشکر من بواسطه کثرت لشکر توقتمش خان در جنک مضطرب شدند میر ضیا الدین سبزواري که صاحب الدعوت بود سر خودرا برهنه ساخت ودست بدعا بر آورد وهنوز دعاي وي باتمام نرسیده بود که اثر دعاي وي ظاهر کردید

وچنانچه در وقتي که یکي از اهل حرم سراي مرا بیماري صعب عارض شده بود دوازده سید دعاکوي جمع آمده هریک یک سال از عمر خود بوي بخشیدند ووي صحت یافت ودوازده سال زندکاني کرد

چهارم طایفه امرا وسرهنکان وسپهسالاران را در مجلس خود اورن دادم وبمراتب علیا سر بلند داشتم وبا ایشان صحبت داشته سخنان مي پریدم

وارباب شجاعت را که بارها شمشیرها زده بودند دوست داشتم واز رزم ودر آمدن وبر آمدن در معارک ومهالک وشکستن صفها وحرب وضرب وچپقولشها

REGULATIONS. By the TWELVE CLASSES I rendered ſtrong and permanent the baſis and ſuperſtructure of my government; and I conſidered thoſe Claſſes as the twelve months, and as the twelve ſigns of the zodiac, predominating over the concerns of my empire.

THE FIRST CLASS. I granted admiſſion to the deſcendants of the prophet, and to theologians, and to doctors learned in the laws, and to holy men. And they reſorted at all times to my palace, and they beautified and adorned my imperial aſſembly by their preſence. And they converſed on ſacred knowledge, and on government, and on wiſdom: and to them I propoſed queſtions concerning thoſe things which were lawful, and thoſe which were forbidden.

THE SECOND CLASS. Perſons of wiſdom, and deliberation, and vigilance, and circumſpection, and aged men endowed with knowledge and foreſight, I admitted to my private councils: and I aſſociated with them, and I reaped benefit, and acquired experience from their converſation.

THE THIRD CLASS. I revered devout and pious men; and I implored their prayers in the hour of retirement: and I ſupplicated their bleſſings on my actions. And in war, and in peace, and in my councils, and in

استوار ساختم

تزوک مرتبه

سلطنت وقواعد سلطنت خودرا بدوازده طايفه مربوط
ومضبوط ساختم واين دوازده طايفه را بمنزله دوازده برج
فلک ودوازده ماه كارخانه سلطنت خود قرار دادم

اول طايفه سادات وعلما مشايخ وفضلا را
بخود راه دادم وهميشه ببارگاه من آمد شد
مي نمودند ومجلس مرا بزيب وزينت نكاه مي داشتند
ومسايل علوم ديني وحكمي وعقلي مذكور
مي ساختند ومسايل حلال وحرام از ايشان استفسار
مينمودم

طايفه دويم عقلا واصحاب كنكاش
وارباب حزم واحتياط ومردم كهنه سال پيش بين را
در مجلس خاص خودرا راه دادم وبايشان صحبت
داشتم ونفع يافته تجربها حاصل ميكردم

طايفه سيوم ارباب دعارا كرامي داشتم
ودر خلوت از ايشان دريوزه دعوات كرده مدعيان
خودرا استدعا مينمودم ودر مجالس ومحافل وبزم ورزم
از

" restricted to their proper stations, attend with due sub-
" mission thy commands. And restrain thou every
" people and every tribe under thy dominion within their
" proper limits: that thy empire may be established on
" the basis of regularity and good order.

" But if thou regardest not the due ar-
" rangement of thy concerns, and attendest not to the
" just subordination of thy people, corruption, and vio-
" lence, and disorders shall find their way into every de-
" partment of thy government. Be it therefore thy care
" to watch over and confine thy people, and thy concerns,
" within the limits of subordination and good order.

" And thou shall exalt the sacred posterity
" of the prophet above all other ranks of thy people;
" and thou shalt revere and honour them, and thou shalt
" not consider the greatest instances of liberality, which
" thy love for them shall call forth, as the effects of pro-
" fusion. We cannot be profuse in our offerings to Al-
" mighty Cod. Regulate and govern thou thy empire by
" the Twelve select Classes; and farewell."

When I received this letter from my Peer, I acted in obedience to all which he had commanded, and I gave order and connexion to the different departments of empire; and I ornamented and beautified my power by regulations and laws: and I made my authority durable by the twelve classes.

مرتبه خود بوده منتظر حکم تو باشند وهر طایفه وهر قوم را در مرتبهء ایشان بدار تا مرتبه سلطنت تو بنظام وانتظام در آید

واگر حفظ مراتب هرچیز وهرکس نکني بسي خلل وفساد در امور سلطنت راه یابد پس تراست که پایه قدر ومنزله هرچیز وهرکس نگاهداري

ومرتبهٔ آل محمدرا از جمیع مراتب برتر داري وتعظیم واحترام ایشان بجا آري وافراط را در محبت ایشان اسراف ندأني که هرچه از براي خدا باشد در آن اسراف نباشد به دوازده طایفه سلطنت خودرا آراسته وپراسته بدار والسلام

چون این نامه پیر من بمن رسید هرچه فرموده بودند بجا آوردم ومراتب سلطنت خودرا نسق وانتظام دادم ومرتبه سلطنت خودرا به توره وتزوک زیب وزینت بخشیدم وبدوازده طایفه سلطنت خودرا

استوار

THIRDLY, I never gave way to the thirst of revenge, nor did I ever satiate my resentment on any one. Those who had injured me, I delivered over to the justice of the Almighty.

I retained in my service warriors of approved valour, and soldiers of tried experience. And I admitted to my society men of exalted lineage, and the posterity of the prophet, and theologians, and doctors learned in the law. And the seditious, and the wicked, and the inglorious I drove far from my presence.

FOURTHLY, I drew to me the obedience of the people of God by complacency, and by mercy, and by indulgence. And I ever adhered to equity and justice; and I retired far from cruelty and oppression.

AT this time my PEER wrote unto me, saying, "Be it known to Abu'l Munsour Timour (on whom "be the blessing of Almighty God) that the different "offices in an earthly empire are symbols of those in the "empire of thy creator; in which there are labourers, "and agents, and deputies, and chamberlains; and they "are all busied and occupied in their own proper departments, and they seek not to over-leap the bounds allotted "them; and they wait in perpetual obedience to the "will of the Lord.

"THEREFORE, thou must be watchful, "that thy vizzeers, and thy soldiers, and thy labourers, "and thy servants, and thy officers, being each of them "restricted

سيوم در مقام انتقام هيچكس نشدم
وانتقام نكشيدم وبد كنندكان خودرا به پروردكار
سپردم

ارباب شجاعت ومردان كاركردهء ازموده
نكاهداشتم ومردم اصيل وسادات وعلماي وفضلا را
بخود راه دادم واشرار وبد نفسان وليمان را از
مجلس خود راندم

چهارم بكشاده رويء ورحم وشفقت
خلق خدارا بخود رام كردم وبعدالت كرويدم
واز ظلم وجور دوري كزيدم

درين وقت پير من بمن نوشت كه ابو
المنصور تيمور ايده الله تعالي را معلوم باد كه كارخانه
سلطنت نمونهء از كارخانه آلهي است كه در آن
عمله وفعله ونايبان وحجاب اند وهريك در مرتبه خود
بكار خود مشغول اند واز مرتبه خود تجاوز نميكنند
ومنتظر امر آلهي مي باشند

پس ترا احتياط بايد كه وزرا ولشكريان
وعمالان وكاركنان وسپهسالاران هريك در حد
مرتبه

companions of that holy legiſlator; and by regulations Book II.
and by order I ſo ſecured my regal authority, that no one had the power to interpoſe in my government.

SECONDLY, I kept my ſoldiers and my ſubjects ſuſpended between hope and fear; and conducting myſelf towards my friends and my enemies with gentleneſs and with humanity, I either over-looked or patiently bore with their words and their actions.

WHOEVER, whether friends or enemies, fled unto me for protection; if they were friends, I treated them in ſuch ſort as tended to increaſe their friendſhip; and if they were enemies, I ſo conducted myſelf towards them that their enmity was ſpeedily converted into affection.

WHOEVER had a demand upon me, I attempted not to diminiſh the value thereof: and thoſe whom I perſonally knew, I threw not forth from my preſence.

AND whoever, from the firſt ſhining forth of my fortune and power, had ſought my protection, whether worthy or unworthy, whether their conduct towards me had been good or evil, when I aſcended the throne of empire, I cauſed them to bluſh by my bounty and kindneſs; and I conſidered as undone the evil which they had done unto me, and I drew the pen of oblivion over the regiſter of their actions.

THIRDLY,

آنحضرت استوار داشتم وحفظ مرتبه سلطنت خود بتوره
وتروک چنان کردم که احدي را ياراي نبود که در
سلطنت من دخل تواند کرد

دوم سپاه ورعيت را در مرتبه اميد وبيم
نکاهداشتم ودوست ودشمن را در مرتبه مروت ومدارا
داشته کردار وکفتار ايشانـرا به تحمل وتغافل در
کذرانيدم
وهرکس از دوست ودشمن که التجا
بمن آوردند دوستان را در مرتبـه نکاهداشتم که بر
دوستي خود افزودند وبا دشمنان بمرتبهء سلوک نمودم
که دشمني را بدوستي مبدل ساختند
وهرکسرا بر من حقي بود حق ويـرا
ضايـع نساختم وهرکسرا بروي شناختم ويـرا از نظر
نينـداختـم
وهرکس از اوان طلوع دولت وسلطنت
من بمن التجا آورده بودند از نيکو کار وبد کردار
خـواه بمن نيکي کرده بودند خواه بدي چون بر
تخـت سلطنت نشستم ايشانرا شرمنده احسان خـود
ساختـم وبدبهاي که بمن کرده بودند نا کرده
انکاشتم وقلم عفو بر جريده اعمال ايشان کشيدم

سيوم

AND the Letter itſelf I ſent unto my PEER, who wrote thus on the border of that Letter. "Be it "known to Ameer Sauhiba Kurraun, the promoter of "the faith, the eſtabliſher of the laws (with whom be "the protection of Almighty God) that this is a bleſſing "extraordinary, and a mercy inconceivable, which the "omnipotent creator hath vouchſafed to thee, the axis of "empire, in appointing thee the re-eſtabliſher of the "faith, and the ſupporter of the ſacred laws. Encreaſe "thou the number of thy good actions, that thy benevo-"lent creator may encreaſe his mercies unto thee!"

WHEN the epiſtle, bearing the ſubſcription of my PEER, was returned unto me, I reverenced and reſpected the poſterity of the prophet, and the teachers of the doctrine of Iſlaum; and in enforcing the ſacred laws I exerted myſelf more than before. And I commanded that the ſubſtance of the letter ſhould be inſerted in the regiſter of my tranſactions.

WHEN I re-eſtabliſhed the faith and the holy laws, I then began to form my civil regulations; and by law and by order I ſtrengthened my government. And the regulations for giving ſtability to my government, I formed in this manner.

FIRST, I kept firm the foundation of my power by the true religion, and by the laws of the prophet, and by the love of the deſcendants and venerable compa-

ومکتوب را بجنس نزد پیر خود فرستادم
ایشان بر حاشیه همان مکتوب نوشتند که مروج
الدین والشریعت تیمور صاحب قران ایده الله تعالي
معلوم نماید که این موهبتي است عظمي وتاییدي
است کبري که آن قطب السلطنت را الله تعالي
توفیق تجدید دین ورواج شریعت ارزاني داشته
بیغزا تا بیغزایند

چون مکتوب موشح بخط پیر من بمن
رسید تعظیم واحترام سادات وعلماي اسلام بجا آوردم
ودر رواج شریعت بیشتر از پیشتر سعي کردم وامر
کردم که صورت این مکتوب را در دفتر وتابع من
ثبت نمایند

چون تزوک دین وشریعت کردم شروع
در تزک کارخانه سلطنت خود نمودم وبه توره وتزوک
مراتب سلطنت خود نگاهداشتم تزک نگاهداشت
مراتب سلطنت خودرا برین نهج کردم
اول قواعد سلطنت خودرا بدین اسلام
وشریعت خیر الانام ومحبت آل واصحاب واجب الاحترام
آنحضرت

"When this declaration of the Sooltaun reached the ears of the people, those of the posterity of the prophet immediately granted their consent. Having thus obtained their approbation of his authority, the Sooltaun ordained that agreeably to this regulation, the Khutbeh should be pronounced from the pulpits in the names of each of the successors of the prophet, and that their names also should be impressed on the coins of the empire.

"The ecclesiastical decree which the theologians promulgated on this occasion, and to which they subscribed their assent, is as follows, "Aljauetoo Sooltaun "is the supporter of the faith, and the restorer of the "laws."

"In this the eighth century Ameer Sauhiba Kurraun is the supporter of our sacred religion; since he hath revived and encouraged obedience to the holy laws in the different cities and nations of the earth, hath protected and reverenced the posterity of the prophet of God, and with their assent and approbation hath assumed dominion over the empire of Mahummud."

When the letter of Meer Siud Shureef came unto me, I offered up thanks to Almighty God, and I invoked the holy Mahummud and the descendants of Mahummud, that I might obtain their guidance and support in promoting our holy faith and in establishing the laws.

 And

چون کلمات سلطان بمسامع خاص
وعام رسید همه علما اذعان نمودند بعد اذعان علما
سلطان امر نمود که چون حقیقت برین منوال است
باید که خطبه تمام اهل بیت بخوانند وسکه بنام
ایشان بر زنند

وانچه علما درین وقت فتوي نوشته اذعان
نموده اند این است که الجایتو سلطان مروج دین
وشریعت اند

امیر تیمور گورکان مروج شریعت محمدی

در سر مایهٔ هشتم امیر صاحب قران است
که در امصار واقطار عالم شریعت را رواج داده وسادات
وعلمارا اعزاز واحترام نموده وباذن ذریت آل رسول الله
در ملک او تصرف کرده اند

چون مکتوب میر سید شریف بمن
رسید تنکري تعالي را شکر گفتم وبمحمد وآل
محمد التجا بردم که مرا توفیق تجدید دین
وشریعت حاصل آید

ومکتوب را

religions which they eſtabliſhed were not adapted to all times and to all ſituations. On the contrary, the religion of Mahummud (the peace of God be upon him) will continue, without change or abolition, to the end of time. Book II.

"IT is the duty therefore of the followers of our holy prophet, who in their prayers reſpectfully mention his name, to include his deſcendants alſo: that it may be known to the people that they are the ſupporters of the religion of Mahummud, the expounders of the divine revelations, the guardians of the holy law, and the heirs of the prophets and apoſtles: that the knowledge of the true religon and the divine ordinances of Iſlaum may be perpetuated by them, and that obedience and reſpect to the deſcendants of the prophet may be conſidered as an indiſputable and important duty.

"WHEN the Sooltaun had concluded, the people who were collected together in the Musjid, inſtantly and with one voice, offered up their benedictions in favour of the prophet and his ſacred deſcendants.

"THE Sooltaun proceeded thus. "Since Aali has been acknowledged to be the firſt, and Mahummud Mehdi the laſt, of the ſucceſſors and immediate deſcendants of the prophet, it cannot be lawful for me to aſſume authority over the dominions of the holy Mahummud without the aſſent of his and their poſterity; ſince by ſo doing I ſhould be an uſurper."

احكام دين ايشان علي الدوام لازم نبود
بخلاف دين محمدي صلي الله عليه وسلم كه تا
قيامت تغير وتبديل در آن راه نخواهد يافت

پس بر متابعان آنحضرت لازم باشد كه
در صلوات بمتابعت نام مبارك آنحضرت را ذكر ميكنند
اولادرا نيز ذكر كنند تا بر امت معلوم شود كه
حاميان دين محمدي ومفسران وحي آلهي وحافظان
شريعت احمدي ايشانند ووراث علوم انبيا ومرسلين
اند وعلوم دين وفرايض اسلام از ايشان فرا گيرند
ومتابعت وحرمت ايشانرا از لوازم شمارند

چون سلطان اين كلمات را بر زبان راند
خلايقي كه در مسجد جمع آمده بودند بيك مرتبه
زبان بصلوات پيغمبر وآل پيغمبر كشارند

آنكاه سلطان گفت كه چون اول آل
محمد علي وآخر ايشان محمد مهدي موعود است
پس مارا است كه در ملك محمد بدون اذن
اولادش تصرف ننمايم واگر نمايم غاصب
باشم

چون

" SEVERAL of the doctors said, that Immaum Shaufeï had declared, that the sacred service unattended by the usual benedictions on Mahummud and his posterity, were impious. Others acknowledged, that Immaum a Aazum had pronounced the prayers, in which the usual petitions in behalf of Mahummud and his posterity were omitted, to be void and of no effect. Book II

" HE then demanded of them, why, when they mentioned the prophet in their prayers, they included not his immediate descendants. The doctors of the law were unable to reply, and the Sooltaun proceeded.

" IN proof of the necessity of including the successors and posterity of the prophet in our prayers two arguments occur to me. First, that as the wicked excluded the descendants and successors of our holy lawgiver from the benefit of their benedictions, so Almighty God hath excluded them from the benefit of his protection, and hath cut off their posterity from the face of the earth: for if any of their descendants remain, none know them, none regard them: whereas the posterity of the prophet are increased to such a degree, that no one except the Almighty knoweth their numbers, and those in respect and obedience to the holy apostle (on whom be the blessing of God) still offer up their prayers for his immediate descendants.

" SECONDLY, the religious rites and institutions of all former prophets and messengers have been either altered or annulled; for the rules prescribed by the religions

ودرين وقت جمعي از علما كفتند كه
امام شافعي نمازرا بدون صلوات بر محمد وآل محمد
فاسد شمرده وجمعي كفتند كه امام اعظم فرمود
كه نمازي كه بصلوات بر محمد وآل محمد مقرون
نباشد مكروه است
آنكاه از علما سوال كرد كه چرا
بر هريك از آل وي در صلوات ذكر نميكنند ودر
صلوات بر خاتم انبيا ذكر ميكنند چون علما در
جواب فرو ماندند سلطان كفت
مرا در جواب اين سوال دو دليل بخاطر
ميرسند اول آنكه چون دشمنان ويرا ابتر خوانند
ايزد تعالي ابتري را بر ايشان انداخت كه نسل
ايشان منقطع شده واكر باشد هم ايشانرا كسي
نشناسد ونام نبرد وذريت آل پيغمبر آن قدر بهم رسيدند
كه تعداد ايشان را جز خداي تعالي ديكري نداند
ودر صلوات بمتابعت پيغمبر صلي الله عليه وسلم بر
ايشان درود ميفرستند
ديكر آنكه اديان جميع انبيا ورسل
وعمل ايشان در معرض نسخ وتبدل بود وامضاي
احكام

dred thouſand Toorks (ſuch was the will of the Almighty) were at one time converted to the Mahummudan faith by Sheikh Ibraheem Hummuee in the plain of Laur; and joined in the ſacred exclamation, "There is no God but "God, and Mahummud is the Apoſtle of God." Book II.

"AND Ghauzaun Khaun rooted out idolatry and hereſy; and eſtabliſhed the holy laws amongſt the ſurrounding nations.

"THE ſupporter of the faith in the SEVENTH CENTURY was Aljauetoo Sooltaun, the ſon of Arghoon Khaun, who was alſo named Sultaun Mahummud Khodau Bundeh. For when he ſucceeded his brother Ghauzaun Khaun at the above period, and was informed that the duties of our holy religion were neglected to ſuch a degree, that the people, after the profeſſion of their faith, did not include the poſterity of Mahummud in their bleſſings and benedictions on that holy prophet; he himſelf aroſe and went forth to the imperial Musjid, and commanded the Theologians to be aſſembled before him.

"AND he demanded of the doctors of the law the cauſe of this omiſſion; and ordered them to deliver their ſentiments concerning the propriety or impropriety of including the ſacred poſterity of the prophet in their prayers. They replied with one accord, that by the expreſs command of Almighty God the prayers of the faithful were due not only to the holy meſſenger, but to his deſcendants alſo.

SEVERAL

شد الله تعالي غازان خانرا با صد هزار ترک
بر انکیخت که همکي بیک مرتبه در صحراي لار
بدست شیخ ابراهیم حموي ایمان آورده مسلمان
شدند وزبان بکلمه لا اله الا الله ومحمد رسول الله
کویا ساختند
واثار کفر وبدعت بر انداختند وشریعت را
در بلاد وامصار رواج دادند

ودر سر مایهء هفتم الجایتو سلطان بن
ارغون خان است که ملقب بسلطان محمد خدابنده
شد که در سنه مذکور بعد از برادرش غازان خان
بر تخت سلطنت نشست وچون بمسامع وي رسید
که دین محمدي بمرتبه ضعیف شده که در نماز
بعد از تشهد صلوات بر محمد وبر آل محمد نمیفرستند
خود برخاسته بمسجد جامع سلطانیه حاضر آمد وحکم
باحضار علماي اسلام نمود
از فضایل در باب صلوات فرستادن
بر پیغمبر وآل پیغمبر سوال نمود علما باتفاق کفتند
که بحکم خداي تعالي صلوات بر محمد وبر آل
محمد باید فرستاد

ودربن

account of the wickedneſs and corruption of Muttei la-umurilla Ubbauſi, and the oppreſſions and perſecutions exerciſed by his ſervants and dependants, our holy religion was neglected, and corruption and impiety became notorious in the cities of Iſlaum; Azzud u Dowla depoſed him from the Khillaufut, placed his ſon Taulaa Billau on the vacant throne, and by his exertions re-eſtabliſhed the true faith. Book II.

And Azzud u Dowla aboliſhed innovations and things unlawful, ſtopped the current of injuſtice and oppreſſion, and thus ſupported the holy laws of Mahummud.

And Sooltaun Sunjur, the ſon of Sooltaun Mullik Shaah, and the contemporary and diſciple of Sheikh Ahmud Jaumi and Hukkeem Sunaï, was the promoter of the faith and the laws in the FIFTH CENTURY. For he extirpated the heretics who in thoſe days had weakened the faith of Iſlaum; and paid ſuch pious obedience to the holy doctrines of Mahummud (God's peace be upon him) that in the period of his life he was not guilty of one action prohibited by the ſacred laws.

In the SIXTH CENTURY the ſupporter of the faith was Ghauzaun Khaun the ſon of Arghoon Khaun, the ſon of Hullaukoo Khaun. For when the holy religion was almoſt annihilated by the conqueſts of the infidels of Toorkiſtaun, Ghauzaun Khaun with one hun-

 dred

چون بواسطه فسق وفجور مطيع لامر الله عباسي
وظلم توابع ولواحق وي دين اسلام ضعيف شده بود
ودر بلاد اسلام انواع فسق ومنهيات شيوع يافته بود
عضد الدوله ويرا از خلافت عزل نمود وپسر وي طالع
بالله ولي عهد ساخت

وعضد الدوله خود متصدي رواج دين
شد ورفع ودفع بدعت ونا مشروعات وظلم وجور نموده
شريعت محمدي را رواج داد

ودر سر مايهء پنجم مروج دين وشريعت
سلطان سنجر ابن سلطان ملكشاه است كه شيخ
احمد جامي وحكيم سنايء معاصر وي بوده واو
بديشان مريد بود درين ايام ملاحده وجهال دين
اسلام را ضعيف ساخته بودند وي بقتل وقمع ملاحده
مبادرت نمود وبمرتبه در اطاعت ومتابعت دين محمدي
صلي الله عليه وسلم مبالغه مينمود كه خلاف
شريعت از وي امري سر نميزد

ودر سر مايهء ششم مجدد دين غازان
خان بن ارغون خان بن هلاكو خانست كه چون
دين اسلام بواسطه استيلاي كفره تركستان ضعيف
شد

" And the ſupporter of the faith in the SECOND CENTURY was Maumoon ul Ruſheed. For he abrogated and annulled ſeventy two pernicious and unorthodox tenets, and eſtabliſhed the true rites and ceremonies on the faith of the Sunna, and on the ſacred traditions. And he called Aali, the ſon of Mooſi Jaufir (on whom be the bleſſing of God) from Khorauſaun; and appointed him ſucceſſor to the Immaumut, and with his conſent took poſſeſſion of the government.

" And in the THIRD CENTURY Mocktaudir Billau Ubbauſi was the promoter of the faith. For when the ſect of the Kuraumuteh, headed by Abou Tauhir, ſeized the holy city of Mecca, and martyred 30,000 pilgrims on mount Auruffaut; when that impious chief cauſed the Black Stone to be torn from the corner of the ſacred Caaba, deſolated the cities of Iſlaum, and plundered and ſlaughtered the inhabitants (by which a mighty blow was given to our holy religion) Mocktaudir Billau drew forth his armies againſt that abandoned ſect, and extirpated them from the face of the earth: and thus ſupported and defended the laws and the faith of Iſlaum.

" And in the FOURTH CENTURY Azzud u Dowla Delumi was the ſupporter of the religion of Mahummud, on whom be God's peace and bleſſing. For when, on

ودر سر مايهء دوم مجدد دين مامون
الرشيد است كه هفتاد دو مذاهب باطله را بر طرف
ومنسوخ ساخته مذهب بر حق سنت وجماعت را رواج
داد وعلي ابن موسي جعفر را رضي الله عنهم از
خراسان طلب نمود ووبرا ولي عهد كردانيد وباذن
وي در مملكت تصرف مي نمود

ودر سر مايهء سيوم مروج دين محمدي
صلي الله عليه وسلم مقتدر بالله عباسي است كه
چون قوم قرامطه كه ربس ايشان ابو طاهر بود بر مكه
معظمه مستولي شد وسي هزار محرم را در روز عرفه
قتل نموده بدرجه شهادت رسانيد وحجر الاسود را
از اركان خانه كعبه بركند وبلاد اسلام خراب كرده
قتل وغارت مينمود وبدين جهت دين اسلام ضعيف
شد مقتدر بالله بر آن قوم لشكر كشيد وايشانرا
برانداخت ودين اسلام وشريعت را رواج داد

ودر سر مايهء چهارم از مروجان دين محمدي
صلي الله عليه وسلم عضد الدوله ديلمي است كه
چون

Creator hath in each century inſpired and ſent forth a promoter and reſtorer of religion, for the advancement of the faith of his meſſenger and friend, and the re-eſtabliſhment of his ſacred doctrines; praiſe be to the moſt high! that in the beginning of this the eighth century Ameer Sauhiba Kurraun, who hath encouraged and eſtabliſhed the holy religion of Mahummud in various nations and regions of the earth, is by the Almighty evidently appointed the reſtorer and promoter of the faith of Iſlaum.

"FROM all that former Theologians have diſcovered and inſerted in their works concerning the promoters of our holy faith, the following are ſelections.

"IN the FIRST CENTURY from the Hijrut Omur Abdul Azeez ſtood forth the ſupporter of the faith. For when the holy religion of Iſlaum was weakened by the revilings of the ſchiſmatics, who dared to execrate from their pulpits the moſt excellent Aali, he aboliſhed that profane practice.

"AND whereas diviſions and hatred had ſprung up amongſt the followers of Iſlaum, ſo that one faction fulminated curſes on the three orthodox Khalifs, whilſt their opponents denounced execrations on Aali (the commander of the faithful) on Hooſſein and on Ubbaus; and at length proceeded to open diſſentions and hoſtilities; he put an end to thoſe diviſions, and by ſo doing gave ſtrength to our holy law.

AND

هر صد سال الله تعالي وتقدس از براي رواج دين
رسول وحبيب خود مروجي ومجددي بر انكيخته
كه تجديد دين وملت آنحضرت نمايد الحمد لله
كه در سر صد هشتم الله تعالي امير صاحب قران را
مجدد ومروج دين اسلام بر انكيخته كه دين
محمدي را در بلاد وممالك رواج داده اند

وازانچه علماي سلف از احوال مجددان
دين تتبع نموده در تصانيف خود نوشته اند ابن اثير
از آنست كه در سر مايهء اول از هجرت مجدد
دين عمر عبد اللعزيز است كه چون دين اسلام
بواسطه طعن ولعن كه خوارج بر منابر بر حضرت علي
مي كفتند ضعيف شده بود بر طرف ساخت
وبغض وعداوتي كه ميان اهل اسلام
بوقوع آمده بود چنانچه كروهي خلفاء راشدين را
لعن وطعن مخصوص ميداشتند وجمعي ديكر بر
امير المومنين علي وحسين وعباس لعن ميكردند وبا
يكديكر در مقام تعصب ونقاضت مي بودند رفع
نمود وتجديد دين كرد

ودر

for the promulgation and reſtoration of the religion of Mahummud (God's peace be upon him); and as in the eighth century AMEER SAUHIBA KURRAUN† hath reſtored the purity of the holy laws, he therefore muſt be THE RESTORER OF THE RELIGION OF MAHUMMUD. Book II.

AND Meer Siud Shurreef, the moſt reſpectable of the doctors of the age, wrote unto me on this ſubject, ſaying, 'The holy men of all ages have agreed, 'that in every century from the days of the prophet, 'Almighty God hath ſent forth a propagator of the faith, 'for the purpoſe of promulgating the religion of Ma'hummud (God's peace be upon him): and ſince in the 'beginning of this the eighth century, Ameer Sauhiba 'Kurraun, hath propagated the laws of the holy pro'phet, and the true religion hath been diffuſed through'out the different cities and kingdoms of the earth; 'it is apparent that Ameer Sauhiba Kurraun is the true 'promoter and ſupporter of the faith.' And the Letter is this.

"O God aſſiſt thou the promoter of the religion of thy prophet, and abandon thou the deſerter of the faith of Mahummud.

"SINCE from the time of the Hijrut of the great and holy apoſtle down to the preſent period 800 years have elapſed, and ſince the pure and omnipotent

† *Sauhiba Kurraun* is a royal title firſt aſſumed by Timour. It literally ſignifies *Lord of the Conjunction*; it being ſaid, that there was a fortunate conjunction of planets at his birth.

Creator

امیر تیمور بعنوان مجدد دین مبین اسلام

وتجدید دین محمدي صلي الله علیه وسلم بر
مي انگیزد ودرین صد هشتم تجدید دین را
امیر صاحب قران نموده پس مجدد دین محمدي
ایشان باشند

مکتوب میر سید شریف

ومیر سید شریف که از فحول علماي
زمان بود درین باب مکتوبي بمن نوشت —— که
اتفاق علماي خلف وسلف برین رفته که در سر
هر صد سال از حضرت رسالت پناه الله تعالي از براي
رواج دین محمدي صلي الله علیه وسلم مجددي
مي انگیزد وچون درین سر صد هشتم امیر
صاحب قران دین متین را رواج داده اند ودر اقطار
وامصار عالم دین واسلام رواج یافته بتحقیق رسید که
مروج دین امیر صاحب قران است وصورت مکتوب
اینست

متن مکتوب مذکور

که اللهم انصره من نصر دین محمد
واخذل من خذل دین محمد
چون از زمان هجرت حضرت رسالت
پناه الي یومنا هذا هشت صد سال گذشته ودر سر
هر

and kingdom an inſtructor in the law, to deter the faithful from thoſe things which are forbidden, and to lead them in the truth. Book II.

And I commanded that they ſhould build places of worſhip and monaſteries in every city; and that they ſhould erect ſtructures for the reception of travellers on the high roads, and that they ſhould make bridges acroſs the rivers.

And I appointed eccleſiaſtics and religious teachers in every city, to inſtruct the followers of Iſlaum in the abſtruſe and fundamental principles of our holy law; and to preach to them the doctrines of religion, with the holy traditions, and the ſacred commentaries upon them.

And I ordered that the ſuddur † and the judge, from time to time, ſhould lay before me all the eccleſiaſtical affairs of my empire; and I appointed a judge in equity, that he might tranſmit unto me all civil matters of litigation, that came to paſs amongſt my troops and my ſubjects.

When I had regulated all religious concerns, and had promoted the progreſs of the ſacred tenets throughout the cities of Iſlaum; and when the rumour of the promulgation of the true faith had reached the ears of all ranks of the faithful; the doctors of our holy faith publiſhed a decree — That as Almighty God in each century had ſent a promoter and propagator of the faith,

† Or *Sedr*: ſee note on p. 177.

 for

شيخ الاسلامي فرستادم كه اهل اسلام از معاصي باز
دارد وامر معروف نمايد

وامر كردم كه در هر شهري مساجد
وخانقاهها تعمير نمايند وبر سر راهها رباطات بنا كنند
وبر نهرها پل بر بندند

گسترش دين مبين اسلام

وعلما ومدرسان بهر شهري تعين كردم
كه اهل اسلام را مسايل ديني وعقايد شرعي تعليم
دهند وعلم دين از تفسير وحديث وفقه بمسلمانان
درس گويند

وامر نمودم كه صدر وقاضي مهمات
شرعي ممالك محروسه را بعرض من ميرسانيده
باشند وامير عدل تعين نمودم كه مرافعات عرفي
سپاه ورعيت را بعرض رساند

چون تزوك دين نمودم ودر بلاد اسلام
شريعت را رواج دادم وچون اوازه رواج دين واسلام
بمسامع صغار وكبار اهل اسلام رسيد علماي اسلام
فتوي نوشتند ـــ كه چون الله تعالي در هر
صد سال مروجي ومجددي از براي رواج
وتجديد

every tranſaction that came before me in the courſe of my government. Book II.

And the firſt regulation which my heart dictated unto me, was the promulgation of the true faith, and the ſupport of the ſacred tenets of Mahummud (God's peace be upon him). And I encouraged the progreſs of the holy laws and the religion of Iſlaum through all the cities, and the provinces, and the kingdoms of the earth; and I adorned my empire by the ſacred laws.

Thus I regulated the promulgation of the true faith. I appointed a man of holineſs,† and of illuſtrious dignity, to watch over the conduct of the faithful, that he might regulate the manners of the times, and appoint ſuperiors in holy offices; and eſtabliſh in every city and in every town a judge of penetration, and a doctor learned in the ſacred law, and a ſuperviſor of the markets, of the weights and of the meaſures: and that he might ordain penſions and ſalaries for the deſcendants of the prophet, and for ſuperior eccleſiaſtics, and for holy men, and for men of knowledge.

And I eſtabliſhed a judge for the army and a judge for the ſubjects: and I ſent into every province

abſolute management of church lands, and what revenues are appropriated towards the maintaining of public ſchools, ſalaries to learned men, and other pious uſes.

آمد بتوره وتزوک آن کاررا انجام میدادم

اولین قانونی که امیر تیمور در سلطنت خود را رواج داد قانون شریعت دین محمدی صلی الله علیه وسلم بوده است

واول تزوک که از مشرق دلم سرزد
رواج دین وتقویت شریعت محمدي بود صلي الله
علیه وسلم ودر ممالک واقطار وامصار عالم دین اسلام
وشریعت خیر الانام را رواج دادم وسلطنت خودرا
بشریعت آراسته ساختم

تیمور عهده صدارت را به یکی از سادات معزز ومحترم تفویض نمود

تزوک رواج دین مبین چنین کردم که
یکي از سادات ذي قدررا بصدارت اهل اسلام مقرر
کردم که ضبط اوقات نماید ومتولیان تعین کند
وبهر شهري وبلدي اقضي القضات ومفتي ومحتسب
معین سازد وسیورغال ووظایف از براي سادات وعلما
ومشایخ وارباب استحقاق کرداند

وقاضي از براي عسکر وقاضي
از براي رعیت نصب نمودم وبهر مملکتي

† The man appointed to fill the ſtation mentioned in the original, is called *Sedr*. He is a perſon of great authority in the empire, who has the absolute

شیخ

AND the ſoldier, who forgot his duty and his honour, and in the hour of action turned his face from his maſter, and came in unto me, I conſidered as the moſt deteſtable of men.

AND in the war with Touktummiſh Khaun, his Ameers forgot their duty to Touktummiſh, who was their maſter and my foe, and ſent propoſals and wrote letters unto me. And I uttered execrations upon them; becauſe unmindful of that which they owed to their lord, they had thrown aſide their honour and their duty, and come in unto me. I ſaid unto myſelf, What fidelity have they obſerved to their liege lord? What fidelity will they ſhew unto me?

AND, behold, it was known unto me by experience, that every empire, which is not eſtabliſhed in morality and religion, nor ſtrengthened by regulations and laws, from that empire all order, grandeur and power ſhall paſs away. And that empire may be likened unto a naked man, who, when expoſed to view, commandeth the eye of modeſty to be covered: and it is like unto a houſe, which hath neither roof, nor gates, nor defences; into which, whoever willeth, may enter unmoleſted.

THEREFORE, I eſtabliſhed the foundation of my empire on the morality and the religion of Iſlaum; and by regulations, and laws I gave it ſtability. And by laws and by regulations, I executed every buſineſs and every

وآن سپاهي كه حق نمك ووفا داري را
فراموش كرد ووقت كار از صاحب خود رو كردان
شد ونزد من آمد ويرا دشمنترين مردم دانستم
ودر جنك توقتمش خان امراي وي
بمن پيغامها كردند وعرايض نوشتند وحق نمك
توقتمش خان را كه صاحب ايشان ودشمن من بود
فراموش كردند بر ايشان نفرين كردم كه حق ولي
نعمت خودرا فراموش كرده حقيقت ووفارا بر كوشه
نهاده اند ونزد من آمدند با خود كفتم كه با مربي
خود چه وفا كردند كه با من خواهند كرد

وچون بتجربه من رسيد كه هر دولتي
كه به ديني وآييني قايم نباشد وبتوره وتزوك استوار
نبود شكوه وسطوت وبند وبست از آن سلطنت برخيزد
وآن سلطنت مثل مردي برهنه باشد كه هركس ويرا
به بيند چشم بپوشد وچون خانه باشد كه سقف
ودر ودربند نداشته باشد وكس ناكس در آن داخل
توانند شد
بدين جهت بناي سلطنت خودرا به
دين وآيين اسلام وبه توره وتزوك استحكام دادم
وواقعات وامورى كه مرا در سلطنت پيش مي
آمد

تیمور بنای سلطنت خو[illegible]
طبق دین اسلام استوار [illegible]

ELEVENTHLY, my children, and my relations, and my aſſociates, and my neighbours, and ſuch as had been connected with me, † all theſe I diſtinguiſhed in the days of my fortune and proſperity, and I paid unto them their due. And with reſpect to my family, I rent not aſunder the bands of conſanguinity and mercy; and I iſſued not commands to ſlay them, or to bind them with chains. ‡

AND I dealt with every man, whatever the judgment I had formed of him, according to my own opinion of his worth. As I had ſeen much of proſperity and adverſity, and had acquired knowledge and experience, I conducted myſelf with caution, and with policy, towards my friends and towards my enemies.

TWELFTHLY, ſoldiers, whether aſſociates or adverſaries, I held in eſteem; thoſe who ſell their permanent happineſs to periſhable honour, and throw themſelves into the field of ſlaughter and battle, and hazard their lives in the hour of danger.

AND the man, who drew his ſword on the ſide of my enemy, and committed hoſtilities againſt me, and preſerved his fidelity to his maſter, him I greatly honoured; and when ſuch a man came unto me, knowing his worth, I claſſed him with my faithful aſſociates; and I reſpected and valued his fidelity and his attachment.

‡ This obſervation is ſtrictly conſiſtent with his conduct: for though ſeveral of his relations, and ſome of his children, at different times rebelled againſt him, he ever ſubſtituted *pardon* in the place of *puniſhment*.

AND

نـمـودم وانچه موجب زوال وانتقال دولت بود از آن
اجتناب کردم واز ظلم وفسق که انقطاع نسل میکند
وقحط ووبا مي آرد احتراز لازم دانستم

نهم از احوال رعیت آگاه شدم وکلانان
ایشان را بمنزله برادر وخوردان ایشان را بجاي فـرزند
دانستم وبـر مـزاج وطبایع هر ملـک وهر شهر خودرا
وافـق ساخـتـم وبه اهالي واکابر واشراف اشناي
کردم ومـوافـق مـزاج وطبیعت وخواهش ایشان بر
ایشان حاکم تعین نمودم
واز احوال اهالي هر دیار آگاه مي بودم
واخبار نویسان راست قلم با دیانت در هـر مملکت
تعین کـردم که کیفیت اطـوار واوضـاع واعمال
وافعال سپاه ورعیت را ومواقعي که در میان ایشان
بوقوع آید بمن نـویسند واگر خـلاف انچه نوشته
بـودنـد بر من ظـاهـر مي شـد اخبار نویسان را
سیاست مي نمودم وانچه از ظلم وجـور حاکم وسپاه
ورعـیـت مي شنیدم تدارک آنرا بانصاف وعدالت
مي کردم

دهم

TENTHLY, whatever tribe, and whatever hord, whether Toork or Taucheek, or Arrub or Ajjum, came in unto me, I received their chiefs with diſtinction and reſpect, and their followers I honoured according to their degrees and their ſtations. And to the good among them I did good, and the evil I delivered over to their evil actions.

AND whoever attached himſelf unto me, I forgot not the merit of his attachment, and I acted towards him with kindneſs and generoſity: and whoever had rendered me ſervices, I repaid the value of thoſe ſervices unto him. And whoever had been my enemy, and was aſhamed thereof, and flying to me for protection, humbled himſelf before me, I forgot his enmity; and I purchaſed him with liberality and kindneſs.

IN ſuch manner Share Behraum, the chief of a tribe, was along with me. And he left me in the hour of action, and he united with the enemy, and he drew forth his ſword againſt me. And at length my ſalt, which he had eaten, ſeized upon him; and he again fled to me for refuge, and humbled himſelf before me. As he was a man of illuſtrious deſcent, and of bravery, and of experience, I covered my eyes from his evil actions; and I magnified him, and I exalted him to a ſuperior rank; and I pardoned his diſloyalty in conſideration of his valou

دهم هر طايفه وهر قبيله از ترك وتاجك
وعرب وعجم كه بدولتخانه من در آمدند بزركان
ايشان را كرامي داشتم وساير ايشانرا فراخور احوال
نوازش نمودم وبه نيكان ايشان نيكي كردم وبدان
ايشانرا به بدي ايشان سپردم

وهر كس بمن دوستي كرد قدر دوستي
ويرا فراموش نكردم وبوي مروت واحسان نمودم وهركس
خدمت من كرد حق خدمت ويرا ادا كردم وهر
كس بمن دشمني كرد وپشيمان شده بمن التجا
آورد وزانوزد دشمني ويرا فراموش كردم وبدوستي
ومروت خريدار وي شدم

چنانچه شير بهرام امير الوس بمن همراه
بود ودر وقت كار مرا كذاشت وبغنيم ملحق شد
وبر من شمشير كشيد وآخر نمك من ويرا كرفت
وباز بمن التجا آورد وزانوزد چون مردي بود اصيل
ومردانه وكاركرده از كردارها بد وي چشم پوشيدم
وويرا بنواختم وبر مرتبه وي افزودم وويرا بمردانكي
وي بخشيدم

بازدهم

paſſed that ſentence which truth required: and by benevolence I gained a place in the hearts of men; and by rewards and puniſhments I kept both my troops and my ſubjects divided between hope and fear. And I compaſſionated the lower ranks of my people, and thoſe who were diſtreſſed. And I gave gifts to the ſoldiers.

AND I delivered the oppreſſed from the hand of the oppreſſor; and after proof of the oppreſſion, whether on the property or the perſon, the deciſion which I paſſed between them was agreeable to the ſacred law. And I did not cauſe any one perſon to ſuffer for the guilt of another. †

THOSE who had done me injuries, who had attacked my perſon in battle, and had counteracted my ſchemes and enterpriſes, when they threw themſelves on my mercy, I received them with kindneſs; I conferred on them additional honours, and I drew the pen of oblivion over their evil actions. And I treated them in ſuch ſort, that if ſuſpicion remained in their hearts, it was plucked out entirely.

SEVENTHLY, I ſelected out, and treated with eſteem and veneration, the poſterity of the Prophet, and the Theologians, and the Teachers of the true Faith, and the Philoſophers, and the Hiſtorians. And I loved

† In this obſervation he alludes to a too frequent cuſtom of the Eaſt, of involving the whole family and connections of an attainted perſon in the ſame puniſhment with the guilty ſubject.

men

یازدهم فرزندان وخویشان وآشنایان
وهمسایگان وکساني که با من آشنایي داشتند ایشانرا
در وقت دولت ونعمت بنواختم وحق ایشان را ادا
کردم وبا فرزندان وخویشان قطع صلهء رحم ننمودم
وبکشتن وبستن ایشان امر نکردم
وهر کسرا بهر طرزي شناخته بودم فراخور
شناخت خود بسوي سلوک نمودم چون گرم وسرد
روزگار بسیار دیدم وتجربها برداشتم با دوست ودشمن
سازگاریها کردم

دوازدهم سپاه دوست ودشمن را عزیز
داشتم که متاع باقي خودرا بمال فاني میفروشند
ودر معارک ومهالک خودرا مي اندازند وجان
فشاني مینمایند
ومردي که از جانب دشمن با من
خصمي کرد وشمشیر کشید ونسبت با ولي نعمت
خود راسخ الاعتقاد بود ویرا بسیار دوست داشتم وچون
نزد من آمد قدر ویرا دانسته معتمد خود ساختم
وبوفا وحقیقت ویرا شناختم

† Timour appears to allude to thoſe perſons whom he knew in the days of his obſcurity.

men of courage and valour; for God Almighty loveth the brave. And I associated with good and learned men; and I gained their affections, and I entreated their support, and I sought success from their holy Prayers. And I loved the Dervishes, and the poor; and I oppressed them not, neither did I exclude them from my favour. And I permitted not the evil and the malevolent to enter into my council; and I acted not by their advice: and I listened not to their insinuations to the prejudice of others.

EIGHTHLY, I acted with resolution; and on whatever undertaking I resolved, I made that undertaking the only object of my attention: and I withdrew not my hand from that enterprise, until I had brought it to a conclusion. And I acted according to that which I said. And I dealt not with severity towards any one, and I was not oppressive in any of my actions; that God Almighty might not deal severely towards me, nor render my own actions oppressive unto me.

AND I enquired of learned men into the laws and regulations of antient princes, from the days of Adam to those of the prophet, and from the days of the Prophet down to this time. And I weighed their institutions, and their actions, and their opinions, one by one. And from their approved manners, and their good qualities, I selected models. And I enquired into the causes of the subversion of their power, and I shunned those actions

تنكري تعالي شجاع را دوست ميدارد وبا علما
صحبت داشتم وبر دلهاي اصحاب قلوب رفتم واز ايشان
دريوزه همت نمودم واز انفاس متبركه ايشان التماس
فاتحه كردم ودرويشان وفقرا را دوست داشتم
وايشان را آزرده ومحروم نساختم واشرار وبدكويانرا
در مجلس خود راه ندادم وبسخن ايشان عمل نكردم
وبدكويء ايشان را در حق هيچكس نشنيدم

هشتم بعزيمت عمل كردم وبر هر كاري
كه عازم مي شدم همان كار پيش نهاد همت خود
ميساختم وتا باتمام نميرسانيدم دست از آن كار باز
نميداشتم وبر كفتار خود عامل مي بودم وبر
هيچكس سخت نكرفتم وهيچ كاري را به تندي
نكردم تا تنكري تعالي بر من سخت نكيرد وكار
من بر من تنك نسازد
وقوانين وسيرت سلاطين كذشته را از
آدم تا خاتم واز خاتم تا اين دم از دانايان پرسش
نمودم وسلوك ومعاش وافعال واقوال يكان يكان را
بخاطر آوردم واز اخلاق حسنه وصفات پسنديده ايشان
نسخه برداشتم وسبب زوال دولتهاي ايشان پرسش
نمودم

actions which tend to the deſtruction and overthrow of regal authority. And from cruelty and from oppreſſion, which are the deſtroyers of poſterity, and the bringers of famine and of plagues, I found it was good to abſtain.

NINTHLY, the ſituation of my people was known unto me. And thoſe who were great among them, I conſidered as my brethren; and I regarded the poor as my children. And I made myſelf acquainted with the tempers and the diſpoſitions of the people of every country and of every city. And I contracted intimacies with the citizens, and the chiefs, and the nobles; and I appointed over them governors adapted to their manners, and their diſpoſitions, and their wiſhes.

AND I knew the circumſtances of the inhabitants of every province. And in every kingdom I appointed writers of intelligence, men of truth and integrity, that they might ſend me information of the conduct, and the behaviour, and the actions, and the manners, of the troops and of the inhabitants, and of every occurrence that might come to paſs amongſt them. And if I diſcovered ought contrary to their information, I inflicted puniſhment on the intelligencer; and every circumſtance of cruelty and oppreſſion in the governors, and in the troops, and in the inhabitants, which reached my ear, I chaſtiſed agreeably to juſtice and equity.

کردم وحکم بر حق کردم وباحسان در دلهاي خلق
مقام نمودم وبسیاست وانصاف سپاه ورعیت مرا در
میانه امید وبیم نگاهداشتم وبر رعایا وزیر دستان
ترحم کردم وبسپاه انعام دادم

وداد مظلوم از ظالم گرفتم وبعد از
اثبات ظلم مالي وبدني موافق شرع در میانه
ایشان محاکمه نمودم وبگناه دیگري
دیگري را نگرفتم

وکساني که بمن بدیها کرده بر من
شمشیرها کشیده بودند ودر کار من شکستها
رسانیده بودند چون بمن التجا آوردند اعزاز ایشان
نموده بر مرتبه ایشان افزودم وبر کردارهاي بد ایشان
قلم نسیان کشیدم وبنوعي بایشان سلوک نمودم
که اگر خدشه در خاطر ایشان بود بالکلیه
محو شد

هفتم سادات وعلما ومشایخ وعقلا
ومحدثین اخباررا برگزیده داشتم وتعظیم واحترام
ایشان نمودم وارباب شجاعت را دوست داشتم چه

chiefs, and my generals, and my warriors, by the edge of the ſword I obtained poſſeſſion of the thrones of ſeven and twenty kings; and became the king and the ruler of the kingdoms of Eraun and of Tooraun; and of Room, and of Mughrib, and of Shaum; and of Miſſur, and of Erauk-a-Arrub, and of Ajjum; and of Mauzinduraun, and of Kylaunaut; and of Shurvaunaut, and of Azzurbaucjaun; and of Fauris, and of Khorauſaun; and of the Duſht of Jitteh, and the Duſht of Kipchauk; and of Khauruzm, and of Khuttun, and of Kaubooliſtaun; and of Hindoſtaun, and of Baukhtur Zemeen.

AND when I cloathed myſelf in the robe of empire, I ſhut my eyes to ſafety, and to the repoſe which is found on the bed of eaſe. And from the twelfth year of my age I travelled over countries, and combated difficulties, and formed enterpriſes, and vanquiſhed armies; and experienced mutinies amongſt my officers and my ſoldiers, and was familiarized to the language of diſobedience; (and I oppoſed them with policy and with fortitude) and I hazarded my perſon in the hour of danger; until in the end I vanquiſhed kingdoms and empires, and eſtabliſhed the glory of my name.

SIXTHLY, by juſtice and equity I gained the affections of the people of God; and I extended my clemency to the guilty as well as to the innocent; and I

واتـغـاق امـرا وسپهسـالاران وبهادران بضرب شمشير تختكاه بيست وهـغـت پادشاه را مسخر ساختم ودر ممالـک ايران وتـوران وروم ومغرب وشام ومصر وعراق عرب وعجم ومازندران وكيلانات وشروانات وازربايجان وفـارس وخراسان ودشت جته ودشت قبچاق وخوارزم وختن وكابلستان وباختر زمين وهندوستان پادشاه شدم وفرمان فرما كشتم

وچـون جامـهء سلطنت در پوشيدم از عـافـيـت وغنودن بر بستر راحت چشم پوشيدم واز دوازده سالكي تنرها زدم ومحنتها كشيدم وتدبيرها كـردم وفوجها شكستم واز امرا وسپاه نغاقـهـا ديدم وسخنان تلخ شنيدم وبتحمل وتغافل كذرانيدم وبذات خـود شمشيرها زدم تا آنكه بر ولايات وممالـک مسلط شـدم ونـامـور كـشـتـم

ششم به عدالـت وانصاف خلق خدارا از خود راضي داشتم وبر كناه كار وبي كناه رحم كردم

THIRDLY, by consultation, and deliberation, and provident measures; by caution, and by vigilance I vanquished armies, and I reduced kingdoms to my authority. And I carried on the business of my empire by complying with times and occasions, and by generosity, and by patience, and by policy; † and I acted with courteousness towards my friends and towards my enemies.

FOURTHLY, by order and by discipline I regulated the concerns of my government; and by discipline and by order I so firmly established my authority, that the Ameers, and the Vizzeers, and the soldiers, and the subjects, could not aspire beyond their respective degrees; and every one of them was the keeper of his own station.

FIFTHLY, I gave encouragement to my Ameers and to my soldiers, and with money and with jewels I made them glad of heart; and I permitted them to come into the banquet; and in the field of blood they hazarded their lives. And I withheld not from them my gold nor my silver. And I educated and trained them to arms; and to alleviate their sufferings, I myself shared in their labours, and in their hardships; until, with the arm of fortitude and resolution, and with the unanimity of my

inattention or negligence, or *pretending* not to see or discover such things as it would be improper, or impolitical, to take notice of.

آراسته ساختم

سيوم آنكه بمشاورت وكنكاش وتدبيرات
وحزم واحتياط فوجهارا شكستم وملكهارا مسخر خود
ساختم وامور سلطنت خودرا بمدارا ومروت وتحمل
وتغافل از پيش بردم وبدوستان وبدشمنان مدارا نمودم

مدارا با دوستان ودشمنان

چهارم به توره وبه تزوك كارخانه سلطنت
خودرا بند وبست نمودم وبه توره وبه تزوك خودرا
بمرتبه قايم نكاهداشتم كه امرا ووزرا وسپاه ورعيت از
مرتبه خود تجاوز نتوانستند نمود وهريك حافظ مرتبه
خود مي بودند

پنجم امرا وسپاه خودرا باولي* دادم
وايشان را بزر وزيور خوشدل ساختم ودر بزمها اورن
دادم ودر رزمها جانغشاني كردند ودرم ودينار را از
ايشان دريغ نداشتم وبجهت آساني كارهاي ايشان
محنت ومشقت ايشان را خود بر ميداشتم وتربيت
ايشان مينمودم تا آنكه ببازوي مردي ومردانكي

† The word which I have rendered *policy*, cannot be tranflated into the Englifh language with any degree of force or energy. It fignifies *political inattention*

واتفاق

AND let them make theſe regulations the rule of their conduct in the affairs of their empire, that the fortune, and the power, which ſhall deſcend from me to them, may be ſafe from diſcord and diſſolution.

NOW therefore be it known to my ſons, the fortunate and the illuſtrious, to my deſcendants, the mighty ſubduers of kingdoms; that, in like manner as I by twelve maxims, † which I eſtabliſhed as the rules of my conduct, attained to regal dignity; and with the aſſiſtance of theſe maxims conquered and governed kingdoms, and decorated and adorned the throne of my empire; let them alſo act according to theſe regulations, and preſerve the ſplendor of mine and their dominions.

AND among the rules which I eſtabliſhed for the ſupport of my glory and empire, the FIRST was this — That I promoted the worſhip of Almighty God, and propagated the religion of the ſacred Mahummud throughout the world; and at all times, and in all places, ſupported the true faith.

SECONDLY, with the people of the twelve claſſes and tribes I conquered and governed kingdoms; and with them I ſtrengthened the pillars of my fortune, and from them I formed my aſſembly. ‡

‡ The twelve claſſes of men, here alluded to, are fully deſcribed in a ſubſequent part of the inſtitutes.

THIRDLY,

واين تزوكات را در امور سلطنت خويش
دستور العمل سازند تا دولت وسلطنتي كه از من
بايشان برسد از خلل وزوال ايمن باشد

اكنون سبيل فرزندان كامياب نامدار
ونباير ممالك ستان ذوي الاقتدار آنكه همچنانچه
من به دوازده امر كه شعار خود ساختم وبمرتبه سلطنت
رسيدم وبدين دوازده امر مملكت كيري وملك
داري كردم واورنك سلطنت خودرا زيب وزينت دادم
ايشان نيز بهمين تزوك عملنمايند ودولت سلطنت
مرا وخودرا نكاهباني كنند

واز جمله تزوكاتي كه بر دولت وسلطنت
خود بر بستم اول اين بود كه دين خدا وشريعت
محمد مصطفي را در دنيا رواج دادم وهميشه وهمه
جاء تقويت دين اسلام نمودم

دويم آنكه با جماعه دوازده طبقه وطايفه
ملك كيري وجهانداري كردم واركان دولت سلطنت
خودرا بديشان استوار نمودم ومجلس خودرا از ايشان

† The maxims here mentioned are not the twelve following rules, but those given at length in the 18th, 19th, and 20th pages of the MS.

آراسته

Book the Second.

THE INSTITUTES OF TIMOUR.

BE it known to my fortunate ſons, the conquerors of kingdoms; to my mighty deſcendants, the lords of the earth; that ſince I have hope in Almighty God that many of my children, deſcendants, and poſterity, ſhall ſit upon the throne of power and regal authority; upon this account, having eſtabliſhed laws and regulations for the well-governing of my dominions, I have collected together thoſe regulations and laws as a model for others: to the end, that every one of my children, deſcendants, and poſterity, acting agreeably thereto, my power and empire, which I acquired through hardſhips, and difficulties, and perils, and bloodſhed, (by the divine Favour, and by the influence of the holy religion of Mahummud, (God's peace be upon him) and with the aſſiſtance of the powerful deſcendants and illuſtrious followers of that prophet) may be by them preſerved.

AND

تزوکات تیمور

مقالت دوم

فرزندان ملک گیر کامکار ونبایر ذوي القدر جهاندارا معلوم باد که چون از درگاه تنکري تعالي امید دارم که بسیاري از فرزندان واولاد واحفاد من بر مسند سلطنت ومملکت داري خواهند نشست بنابرین بر امور سلطنت خود تزوکات بر بسته دستور العمل آنرا انشا نمودم که هریک از فرزندان واولاد واحفاد من بدآن موجب عملنموده دولت وسلطنت مرا که برنجها ومحنتها وتزاقیها وجنکها بتاییدات رباني ومیامن نیروي ملت محمدي صلي الله علیه وسلم ودوستي آل عظام واصحاب کرام آنحضرت بیچتک اورده ام نکاهباني نمایند

وآیین

تزوكات تيمور

مقالت دوم

BOOK THE SECOND.

THE INSTITUTES OF TIMOUR.

AND when it reached my ears that Keeſur had ſent down armies on Hullub and on Hums, and on Deaur-a-bukkur; and that Kurrau Euſoof, the Toorkumaun (who had fled from before me and ſought protection with Keeſur) was employed in aſſaulting and moleſting the Kauruvvaun which went to the ſacred cities; (and at this time people came and demanded protection from his cruelty and oppreſſion) it became my duty that I ſhould chaſtiſe Kurrau Euſoof, and awaken Keeſur from the ſleep of forgetfulneſs.

AND in this matter I found it was good, that I ſhould call out the forces of every city and of every tribe, and collect them together and go down upon Keeſur. And when my forces were collected together, in the month of Rujjub, in the year of the Hijreh 804, I ſet out from Azzurbauejaun to wage war with Keeſur.

AND I ſent an army before me to ravage the kingdom of Room; and I ſent another army to examine the ſtages, and the water, and the forage; and I went by the way of Angooreah. And Keeſur with four hundred thouſand men, horſe-men and foot-men, advanced with ſpeed to oppoſe and to expel me. And I aſſaulted him and obtained the victory; and my ſoldiers ſeized upon Keeſur, and brought him into my preſence. And after a war of ſeven years, I returned victorious and triumphant to Summurkund.

وچون بمسامع من رسيد كه قيصر افواج
بر بلاد حلب وحمص وديار بكر تعين نموده وقرا يوسف
تركمان كه از من كريخته بود وپناه بقيصر برده
براهزني وآزار قافله كه بحرمين شريفين آمد وشد مي
نمايند مشغول است ودرين وقت جماعه آمدند واز
تعدي وستم وي داد خواه شدند وبر من لازم شد
كه سزاي قرا يوسف را در كنارش نهم وقيصر را از
خواب غفلت بيدار سازم
درين باب كنكاش چنين يافتم كه از
هر شهري وقبيله لشكر طلب دارم وحشر كرده بر سر
قيصر روان شوم وچون لشكرها جمع آمده بودند در
ماه رجب سنه هشتصد وچهار هجري از اذربايجان
بعزم رزم قيصر روانه شدم
وپيشتر از خود افواج تعين نمودم كه
بر مملكت روم تركتاز آورند وفوج ديكر تعين كردم
كه منازل وآب وعلف را ملاحظه كنند واز راه انكوريه
متوجه شدم وقيصر با چهار صد هزار كس از سوار
وپياده بمقابله ومدافعهء من شتافت وجنك انداختم
وفتح كردم وقيصر را لشكريان من دست كير كرده
بحضور آوردند وبعد يورش هفت ساله مظفر ومنصور
بسمرقند مراجعت نمودم

AND when I ſet out toward Tubburaze, I ſent down certain of the princes, with a mighty army upon Bughdaud. And Sooltaun Ahmud Jullauir had left one of his ſervants, whoſe name was Furrukh, with numerous forces, and the neceſſaries and the implements of defence, to guard the city and the caſtle of Bughdaud.

AND the princes arrived at Bughdaud, and they ſurrounded the city; and the people in the city oppoſed them: and they informed me thereof.

AND I found it was good that I myſelf ſhould go and reduce the city and the caſtle of Bughdaud. And I turned back by the way of Tubburaze, and I marched with ſpeed, and came to Bughdaud. And I beſieged Bughdaud; and when the ſiege had continued for two months and ſome days, the caſtle and the city of Bughdaud were conquered and ſubdued.

AND Furrukh, the governor, was drowned in the waters of the Tigris. And I entered into Bughdaud, and I commanded that they ſhould ſlay the ſeditious inhabitants of that city; and that they ſhould throw down the caſtle and the buildings thereof, and make them level with the earth.

AND from Bughdaud I turned the reins of my intention toward Azzurbauejaun; and I ſojourned in that kingdom for ſome time.

AND

وچون بجانب تبریز روانه شدم بعضي از
امیر زادکانرا با افواج کران بر سر بغداد فرستادم
وسلطان احمد جلایر فرخ نامي را از نوکران خود
باسباب قلعه داري وجمعیت بسیار بمحافظه شهر
وقلعه بغداد کذاشته بود

وامیر زادکان به بغداد رسیدند وشهررا
محاصره کردند وکار بجنک انجامید وحقیقت را
بمن عرضه داشت کردند

ومن کنکاش درین یافتم که خود رفته
شهر وقلعه بغداد را مستخلص کردانم واز راه تبریز
مراجعت نمودم وایلغار کردم وخودرا به بغداد رسانیدم
وبتدبیر واحتیاط سپاهکري ولوازم قلعه کیري پرداختم
وبعد از آنکه مدت محاصره بدو ماه وچند روز
کشید قلعه وشهر مسخر ومفتوح کردید

وفرخ قلعهدار در آب دجله غرق شد ومن
بشهر در آمدم وامر نمودم که جمیع مفسدان واوباش
شهررا بقتل رسانند وقلعه وعمارت شهررا انداخته
بخاک برابر سازند

واز بغداد بطرف اذربایجان عنان عزیمت
معطوف داشتم وچندکاه در آن مملکت طرح اقامت
انداختم

وچون

tage in this, that I ſhould go toward the chief city of Shaum. And I ſet out by the way of Hums and Hullub. And when I came to Hullub, I heard that Mullik Furruj, the ſon of Mullik Burkook, on hearing the news of my coming from Miſſur, had gone to Dummiſhk. † Book I.

AND I marched with ſpeed, that I might not permit the forces of Miſſur and the armies of Shaum to join themſelves together: but Mullik Furruj was quicker than I, and got to Dummiſhk. And I arrived after him at Dummiſhk, and reduced that city.

THE DESIGN which I formed for ſubduing the cities of Room, and for defeating the armies of Keeſur, was this.

WHEN I had conquered the cities of Shaum, and Mullik Furruj (the king of Miſſur and Shaum) had fled from my battle; my ambaſſador returned from Room, and brought the defiance of Yeldurrum Bauezzeed, ‡ and ſet forth — that when the news of the defeat of the armies of Miſſur and of Shaum came to Keeſur, that he was amazed and confounded, and prepared for war.

HAVING conquered Dummiſhk and the cities of Shaum, I went towards Bughdaud by the way of Mooſul. And I reſolved that I would turn toward Azzurbaeejaun, that if Keeſur ſhould perſiſt in his intentions, it might be known.

† Damaſcus. ‡ Bajazet.

AND

درین یافتم که بجانب دار ملک شام نهضت نمایم
واز راه حمص وحلب روان شدم وچون بحلب رسیدم
شنیدم که ملک فرج پسر ملک برقوق از شنیدن خبر
رسیدن من از مصر متوجه دمشق شد
ومن ایلغار کردم که افواج مصر وشام را
نگذارم که بیکدیکر ملحق شوند وملک فرج پیش
دستی کرده خودرا بدمشق رسانید ومن در عقب
وی رسیده دمشق را مسخر ساختم

کنکاشی که در تسخیر بلاد روم وشکست
دادن قیصر کردم این بود
که چون بلاد شام را مسخر کردانیدم
وملک فرج پادشاه مصر وشام از جنگ من بکریخت
وایلچی من از روم با جواب نا صواب ایلدرم بایزید
مراجعت نمود وعرض کرد که چون خبر شکست عساکر
مصر وشام بقیصر رسید متفکر واشفته کردید وتهیه
یساق نمود
من تسخیر دمشق وبلاد الشام نموده
از راه موصل به بغداد نهضت نمودم وکنکاش کردم
که بجانب اذربایجان متوجه شوم تا قیصر اکر بر
عزیمت خود مصمم باشد ظاهر شود

وچون

AND when I reflected by myfelf, thus I found it was good, that I fhould extinguifh the fire of Keefur by policy. And I wrote a letter to Keefur; and the fubftance of it was this.

Book I.

"PRAISE is due to the God of the uni-"verfe, that he hath brought under my authority many "of the kingdoms of the feven regions of the world; "and that the princes and rulers of the earth have fub-"mitted unto me. May God be merciful to that fer-"vant who knoweth his own limits, and who placeth not "the foot of temerity beyond his proper bounds.

"WHERE thy race and lineage endeth, is "known to all men. † It is therefore worthy of thy "condition, that thou advance not forward the foot of "prefumption, and that thou throw not thyfelf into the "abyfs of affliction and calamity; and that thou open "not the door of difcord and defolation on thy empire at "the inftigation of the evil-minded, who have fled unto "thee for their own ends, and have awakened the fleep-"ing deftruction; but that thou fend bound unto me "Kurrau Eufoof, the Toorkumaun: otherwife, that "which is concealed by the curtain of fate, after our "armies meet, will be known unto thee."

WHEN I had fent the letter to Keefur by the hands of experienced ambaffadors, I found my advan-

† Alluding to the defcent of Bajazet, which was fuppofed to have been from a Toorkumaun failor.

 tage

مکتوب امیر تیمور بنام قیصر شام

وچون بخود فکر کردم چنین کنکاش
یافتم که آتش قیصر را بگرمی وسردی اطفا نمایم
ومکتوبی بقیصر نوشتم وخلاصه مضمونش آنکه
شکر است خداوند زمین وآسمان را که
اکثری از ممالک هفت اقلیم را در زیر فرمان من در
آورده وسلاطین وحکام عالم حلقه اطاعت مرا در گوش
جان کشیده اند خدای رحمت کند بر آن بنده که
حد خودرا بشناسد وپا جسارت از حد خویش فراتر ننهد
وبر عالمیان ظاهر است که نسب ونسبت
تو بکجا منتهی میشود پس مناسب حال تو آنست
که قدم جسارت پیش نگذاری وخودرا در ورطه رنج وبلا
نیندازی وباغواء جمعی از دولت راندگان که بواسطه
اغراض خود پناه بتو برده اند وفتنه خوابیده را بیدار
ساخته اند در فتنه وآشوب را بر روی دولت خود وا
نکنی لیکن که قرا یوسف را نزد من فرستی والا آنچه
در پرده تقدیر است بعد از مقابله صفین بر تو ظاهر
خواهد شد

وچون این نامه را مصحوب ایلچیان
کاردان نزد قیصر فرستادم کنکاش خود را
دیدن

I resolved to conquer Hullub and Humsau: † and I subdued that country with little labour. And I girded up the loins of my resolution to subdue the countries of Missur and of Shaum. ‡ Book I.

THE DESIGN which I formed for the reduction of Missur and of Shaum, was this.

WHEN the news of my power and my strength reached the ears of Keesur, || that I had conquered the castles of Seewaus and Mulluteah, and the dependencies thereof, and that I had dispersed and defeated all his soldiers, who were in those castles, he was very wroth. And at the instigation of Kurrau Eusoof, the Toorkumaun (who had fled from the shock of my army, and had sought shelter with Keesur) he resolved on war.

AND, behold, the ruin and overthrow of Keesur was at hand; and Kurrau Eusoof urged him that he should draw an army upon me. And Keesur, at the instigation of Kurrau Eusoof, came down with a mighty army; and he called the forces of Missur and of Shaum to his aid.

AND I reflected, that if I also divided my people into three armies, it would be better. But, behold, victory and defeat are hidden by the curtain of fate: and I demanded counsel of my Ameers. And they gave soldier-like counsel, saying, "Thou must go down to battle "with speed."

† Aleppo and Emessa. ‡ Egypt and Syria.
|| Cæsar: the title given by the Asiatic nations to the Turkish emperors.

جمع شد بر تسخیر حلب وحمسا همت بستم وباندک
توجهي آن مملکت را مفتوح ساختم وکمر عزیمت
بر تسخیر ممالک مصر وشام بستم

وکنکاشي که در مفتوح ساختن مصر
وشام کردم این بود
که چون خبر شوکت وقدرت من
بمسامع قیصر رسید که قلاع سیواس وملطیه وتوابع
آنسرا مسخر کردم ولشکرهاي ويرا که در قلاع بودند
همکي متفرق وپراکنده کردانیدم عرقِ غیرت وي
بحرکت در آمد وباغواي قرا یوسف ترکمان که
ازصدمهء لشکر من کریخته بود وپناه بقیصر برده بود
بجنک قرار داد
ونکبت وزوال قیصر نزدیک رسیده بود
وقرا یوسف ویرا ترغیب نمود که بر من لشکر کشد
وقیصر باغواي قرا یوسف با لشکر کران بحرکت در
آمد وانواج مصر وشام را هم بمدد خواسته بود
ومن کنکاش کردم که اکر من هم
لشکر خودرا سه فوج سازم بهتر است اما فتح وهزیمت
در پرده تقدیر محجوب اند واز امرا کنکاش خواستم
وسپاهیانه کنکاش کفتند که بجنک مبادرت باید نمود
وچون

AND I resolved that I would disperse and scatter abroad the rebellious and seditious of every country. Thus I sent into the land of Tooraun certain of the seditious of Khorausaun and of Fauris, and delivered those countries from their machinations. And I turned the reins of my intention to the reduction of the castles of Goorjistaun. Book I.

AND I determined on that measure which was agreeable to my soldiers. † And I placed a helmet of steel on my head, and I cloathed myself in the armour of Dauood, ‡ and I hung a scymetar of Missur by my side, and I sat on the throne of war.

AND I let loose the brave men of Tooraun, and the valiant men of Khorausaun, and the mighty men of Mauzinduraun, and of Kilaun; and I subdued the castle of Seewaus, and the castles of Goorjistaun; and I destroyed all the people who were in those castles: and the spoils of those castles I divided among my victorious forces. And I chastised the seditious and the plunderers of Azzurbauejaun.

AND after this I went to reduce the castles of Mulluteah and the neighbourhood thereof. And when I had subdued the castles, and had taken possession of them,

wards turned Mahummudan, and became a great favourite with Timour; to whom he gave a suit of Armour, which he pretended Dauood (i.e. David) the king of Israel had forged with his own hands in a smith's shop. Vid. *Hist. Timur-Bec*, Tom. I. p. 400.

This is the armour which Timour put on, on the present occasion.

I resolved

وكنكاش كردم كه كردن كشان هر
ملك را متفرق سازم چنانچه بعضي كردن كشان
خراسان وفارس را بتوران زمين فرستادم وساحت آن
ممالك را از مخالفت ايشان پاك ساختم وبه تسخير
قلاع ولايت كرجستان عنان عزيمت مصروف نمودم.

وبه كنكاشي كه پسنديده سپاهيان بود
عمل مينمودم وخود فولادي بر سر نهادم وزره داودي
در بر كردم وشمشير مصري حمايل نمودم وبر سرير
مبارزت نشستم
ودليران توران وبهادران خراسان ومردان
مازندران وكيلان را نهيب دادم وقلعه سيواس وقلاع
كرجستان را مسخر ساختم وجماعه كه در قلعه ها
بودند همكي را مستاصل كردانيدم وغنايم آن قلعه ها
را بر عساكر منصوره قسمت نمودم ومفسدان واوباش
اذربايجان را تنبيه كردم
وبعد از آن متوجه بتسخير قلاع ملطيه
وآن حوالي شدم وچون خاطرم از تسخير ونسق قلاع

† Viz. To set forward in great martial pomp, as afterwards described.

‡ Timour, in his first incursion into Georgia, reduced Tiflis the capital, and took prisoner Ipocrates the christian king of that country, who afterwards

THE DESIGN which I formed for ſubduing the countries of Goorjiſtaun, was this. Book I.

WHEN I returned victorious and triumphant from Hindoſtaun, I had not yet reſted from the fatigues of the war of Hind, when the petitions of the governors of the two Erauks arrived, ſaying; "The infidels of Goorjiſtaun have advanced beyond their boundaries."

AND, behold, I at all times thought that there was nought more worthy the valour of princes than the conquering of kingdoms and empires, and the waging holy wars with infidels and unbelievers.

AND, in thoſe days, when the news of the irruption of the infidel inhabitants of Goorjiſtaun arrived, I reflected, that if I delayed to chaſtiſe them, perhaps the ſeditious of that country might riſe into open rebellion: and in chaſtiſing them I uſed expedition.

AND I gave liberty to the ſoldiers, who had returned from the war of Hind, that every one of them who choſe to ſtay at home, might ſtay; and that every one who choſe to go with me, might go.

AND I ſent forth orders to the armies of Khorauſaun and Kundahaur, and Seiſtaun and Kurmaun, and Tubburiſtaun, and Kilaun, and Mauzinduraun, and Fauris; that they ſhould make ready for war, and come down into the neighbourhood of Isfahaun, and be united to my victorious forces. †

† i. e. To the army which he commanded in perſon.

AND

کنکاشي که در تسخیر ممالك کرجستان
کردم این بود
که چون از هندوستان مظفر ومنصور
معاودت نمودم هنوز از رنج سفر هند نیآسوده بودم
که عرایض حکام عراقین رسید که کفار کرجستان تدم
از جادهء حد خود بیرون کذاشته اند
وهمیشه در فکر مي بودم که پادشاهانرا
بهتر از غزا وجهاد با کفار وملک کیري وجهان
ستاني چیزي دیکر نیست
ودربن وقت که خبر طغیان کرجستانیان
بي ایمان رسید کنکاش کردم که اکر دفع ورفع ایشان
اهمال نمایم مبادا مفسدان آن دیار بطغیان در آیند
ودر دفع ایشان سرعت بکار بردم
وسپاهیان را که از یساق هند آمده
بودند مختار ساختم که هرکس خواهد بجاي خویش
باشد وهرکس خواهد همراهي نماید
وبلشکرهاي خراسان وقندهار وسیستان
وکرمان وطبرستان وکیلان ومازندران وفارس یرلیغها
صادر کردم که تهیه یساق نمایند ودر حوالي اصفهان
آیند وبلشکر ظفر اثر ملحق شوند
وکنکاش

SOOLTAUN Muhmood and Mulloo Khaun, with fifty thousand men, horsemen and footmen, and one hundred and twenty elephants, made strong the castle of Dehli, and prepared to oppose me. Book I.

AND it came into my mind, that if I should resolve on subduing the castle of Dehli, perhaps the war might be long and tedious.

AND I counselled with myself, that I would make myself appear weak in their sight; that the enemy might gain courage, and come, and fight with me on the plain.

AND on this account I dug a ditch round my army, and I strengthened myself within that ditch: and I sent a force to meet them. And I commanded the soldiers that they should show themselves weak and fearful, that they might give courage to the enemy.

AND when the enemy found themselves powerful, they exulted: and they came into the plain, and they opposed my victorious armies face to face. And Sooltaun Muhmood, the ruler of Dehli, came into battle, and he was defeated, and he fled toward the mountains. And spoils and wealth above measure, in money and in effects, fell to the lot of my soldiers.

AND in the space of one year I conquered the chief city of Hind: and at the end of the same year I returned toward the imperial city of Summurkund.

که سلطان محمود وملو خان با پنجاه
هزار سوار وپیاده ویک صد وبیست زنجیر فیل قلعه
دهلي را استحکام داده بقصد جنک من در آمد
وبخاطرم خطور کرد که اکر بکرفتن قلعه
دهلي مقید شوم مبادا کار بدور ودراز بکشد
با خود کنکاش کردم که خودرا زبون
نمودار کردانم تا آنکه غنیم دلیر شود بجنک صف
مبادرت نماید
واز این جهت در دور لشکر خندق کندم
ومیان خندق خودرا استوار ساختم وفوجي را باستغبال
ایشان فرستادم وامر کردم که خودرا زبون وترسان
نمودار ساخته غنیم را دلیر سازند
وچون غنیم خودرا غالب یافت خیره
شده در میدان آمده با افواج قاهره رو برو شدند
وسلطان محمود حاکم دهلي بجنک مبادرت نمود
وشکست یافت وبطرف کوهستان بکریخت وغنایم واموال
بي تیاس از نغود واجناس نصیب سپاهیان من شد
ودر میان یک سال دار الملک هند را مسخر
ساختم ودر اواخر سنه مذکور بدار السلطنت سمرقند
معاودت نمودم

کنکاشي

one of my ſervants and well-wiſhers (and the prince Peer Mahummud had left him to defend the caſtle of Ireaub) and he ſlew him, and plundered all that he had. And at this time Mullik Mahummud, the brother of Luſhkur Shaah, came and demanded juſtice; and he ſet forth unto me the murder of his brother by the cruelty of Mooſi.

AND I gave orders that Mullik Mahummud ſhould be thrown into priſon; and I ſaid that Mooſi was my well-wiſher; and my Ameers ſpoke of my injuſtice.

BUT when the news of the confinement of Mullik Mahummud, and of that which I had ſaid, reached the ears of Mooſi, he became ſtrong of heart. And when the mandate which I had written unto him arrived, he came without fear and he delivered up the caſtle.

AND when I went to view the caſtle, one of his ſoldiers ſhot an arrow with an intention to ſlay me: and Mooſi met with his reward. † And the road to Hindoſtaun was open.

THE DESIGN which I formed for vanquiſhing Sooltaun Muhmood the ruler of Dehli, and Mulloo Khaun, was this.

his arrival in that neighbourhood, went to view the caſtle; when one of the people of Mooſi let fly an arrow at him. As he had all along determined to chaſtiſe Mooſi, he immediately cauſed him to be ſeized and put to death. Vid. *Hiſt. Timur-Bec*, Tom. III. p. 39.

من بود وويرا امير زاده پير محمد به محافظت قلعه
ايراب كذاشته بود تركتاز آورد وويرا بقتل رسانيد
وهرچه داشتند ونداشتند بغارت داده وهمدرين وقت
ملك محمد برادر لشكر شاه آمده داد فرياد كرده
حقيقت كشته شدن برادر خوردرا از تعدي موسي
بعرض رسانيد ومن بحبس وي فرمان دادم وكفتم كه
موسي دولتخواهي من است وامراي من سخن برظلم
من كردند اما چون خبر حبس ملك محمد وحرف
من بكوش موسي رسيد توي دل كشت وچون يرليغ
طلب كه نوشته بودم بوي رسيد بي دهشت آمد
وقلعه را پيشكش كرد چون من بتماشاي آن قلعه رفتم يكي
از سپاهيان وي تيري بقصد من انداخت وموسي بسزا
وجزاي خود رسيد وراه هندوستان مفتوح شد

كنكاشي كه در شكست دادن سلطان
محمود حاكم دهلي وملو خان كردم اين بود

† When Moofi fubmitted, Timour found it prudent to continue him for a time in his government, and fupplied him with people and neceffaries to put the caftle of Ireaub in a proper ftate of defence. The emperor, on his

كه

AND I ordered Sooltaun Mahummud Khaun, and the prince Rooſtum, and other Ameers with thirty thouſand horſemen of the right wing, that, croſſing the waters of Sind, they ſhould go down on the country of Lahore, by the way of the ſkirts of the mountains of Kuſhmeer. And I myſelf with thirty and two thouſand horſemen, was the main body. Book I.

AND behold the whole of my army was ninety and two thouſand horſemen, correſponding and according to the number of the names of Mahummud, the prophet of God, † (be the bleſſing of the Almighty on him and on his poſterity) and I took this number as a fortunate and an happy omen.

AND I ſet out, and I came and pitched my tents at Anduraub on the border of Budukhſhaun: and having puniſhed the infidels of the mountains of Kuttoor, I went on to the holy war of Hindoſtaun.

THE DESIGN which I formed for clearing the road to Hindoſtaun, from the Oughauns, ‡ was this.

IT was reported unto me that certain of the Oughauns infeſted the road to Hindoſtaun, and robbed and plundered therein: and eſpecially Mooſi the Oughaun, who was the head of the tribe of Gurkus. And he came down on Luſhkur Shaah the Oughaun, who was

phet appear to be only ninety two in number, which ſeems moſt probable.

‡ Or Afghauns. The word is written ſometimes *Oughaun* and ſometimes *Afghaun* in the MS.

one

وسلطان محمد خان وامير زاده رستم را
وديكر امرا را با سي هزار سوار برانغار* امر نمودم كه از
آب سند كذشته از راه دامن كوه كشمير بر ولايت
لاهور تركتاز آورند ومن خود با سي ودو هزار سوار
قول* شدم وچون مجموع لشكر من نود ودو هزار
سوار بودند موافق ومطابق عدد اسم محمد رسول الله
صلي الله عليه وآله وسلم اين عدد را بغال نيكو
ومبارك كرفتم وسوار شدم ودر موضع اندرآب سرحد
بدخشان فرود آمدم وتنبيه كغار كوه كتور نموده متوجه
غزاي دار الحرب هندوستان شدم

وكنكاش پاك ساختن راه هندوستان از
اوغانيان چنين كردم

كه چون بعرض من رسيد كه بعضي از
اوغانيان متعرض راه هندوستان شده رهزني مينمايند
خصوصا موسي اوغان كه كلانتر قبيله كركس است
وبر لشكر شاه اوغان كه از چاكران ودولتخواهان

† According to D'Herbelot (*Bibl. Orientale*, p. 603.) the Mahummudans have given 99 names or attributes to their prophet, the ſame number by which they diſtinguiſh the Creator. By this account the names of the prophet

"that whatever be the will of God, that I may do." Book I.
And they all conſented thereto.

AND when I ſought an omen in the holy book, this ſacred verſe came forth — "O PROPHET "FIGHT WITH THE INFIDELS AND THE UNBE-"LIEVERS." And when the doctors of the law explained the meaning of the verſe to the Ameers, they hung down their heads, and they were ſilent. And my heart was grieved by their ſilence.

AND I deliberated with myſelf concerning the Ameers who oppoſed the reduction of Hindoſtaun, whether I ſhould throw them down from their commands, and give their troops, and their Kuſhoons to their Kotuls: but ſince I myſelf had exalted them, I ſought not to pull them down. And I treated them with kindneſs: and although they had angered me, yet, as they were unanimous at laſt, I regarded it not.

AND I called a council a ſecond time; and having pitched my tents toward Hindoſtaun, I repeated the prayer of victory.

THUS I reſolved to ſend down armies on the chief city of Hindoſtaun. I commanded the prince Peer Mahummud Jehaungheer, who was at Kaubul with thirty thouſand horſemen of the left wing of the army, that, going by the way of the mountain of Soolamaun, and croſſing the Sind, he ſhould go down upon Mooltaun and ſubdue it.

AND

فال گرفتن امیر تیمور از قرآن مجید درباره تسخیر هند

تعالي باشد بدآن عمل نمايم وايشان همه قبول
كردند چون از مصحف مجيد فال كشادم اين
آية كريمه بر آمد يا ايها النبي جاهد الكفار والمنافقين †
وچون علما مضمون آية را بامرا خاطر نشان كردند
سرها در زير انداخته خاموش شدند ومرا دل از
خاموشي ايشان افسرده شد
بخود كنكاش كردم كه امراي كه به
تسخير هندوستان راضي نميشوند ايشانرا از مرتبه امارت
بيندازم وافواج وتشونات ايشانرا بكوتل* ارزاني دارم
ليكن چون تربيت كرده من بودند نخواستم كه
ايشانرا خراب سازم وبديشان ملايمت كردم اگرچه
ايشان خون در دل من انداختند ليكن چون آخر
متفق شدند چيزي در خاطر نياوردم
ومرتبه ديگر كنكاش كردم وپيشخانه اقبال
بجانب هندوستان بر آورده فاتحه فتح خواندم

وكنكاش تعين نمودن لشكرها بر دار
الملك هندوستان چنين كردم كه امير زاده پير محمد
جهانكير را با سي هزار سوار لشكر جرانغار* كه در كابل
بود امر نمودم كه از راه كوه سليماني رفته واز آب سند
گذشته بر ولايت ملتان تركتاز آورد ومسخر كرداند
وسلطان

† Arabic.

THE prince Sooltaun Hooſſein ſpoke, and ſaid; "When we ſhall have conquered Hindoſtaun, we "ſhall become the lords and the rulers of four re-"gions." †

Book I.

THE prince Shaahrokh ſaid; "I have read "in the Toorki annals, that there are five mighty "kings, whom, becauſe of their greatneſs, they mention "not by their names. For, behold, they call the king "of Hind, Daurau; and the king of Room they call "Keeſur; and the king of Khuttun, and Cheen, and "Maucheen, they ſtile Fughfoor; and they call the king "of Toorkiſtaun, Khaukaun; and they call the lord of "Eraun, and of Tooraun, King of kings. And, lo! "the power of the King of kings hath, in all times, been "over the empire of Hindoſtaun: and ſince the land of "Eraun, and the land of Tooraun are in our hands, it "behoveth us to conquer Hindoſtaun alſo."

THE Ameers ſpoke, and ſaid; "Although "we may ſubdue Hind, yet if we tarry in that land, our "poſterity will be loſt; and our children, and our grand "children, will degenerate from the vigour of their fore-"fathers, and become ſpeakers of the language of Hind."

AND I had reſolved on the conqueſt of Hindoſtaun, and I was loth to deſiſt from my reſolution: and I anſwered them, ſaying; "I will turn to Almighty "God, and I will ſeek the ſign of war in the KORAUN,

† i.e. Four ſevenths of the known world. For the Arabians and Perſians, following the antient Greek writers, diſtribute what they imagine the habitable parts of the earth, into ſeven regions or climates.

امیر زاده سلطان حسین کفت که
چون هند را بکیریم بر چهار اقلیم حاکم وفرمان فرما
کردیم امیر زاده شاه رخ کفت که در قوانین
ترک خوانده ام که پنج پادشاه عظیم الشان اند که
از بزرکي ایشانرا بنام نمیخوانند پادشاه هندرا دارا
میکویند وپادشاه روم را قیصر میخوانند وپادشاه خطا
وچین وماچین را فغفور مینامند وپادشاه ترکستان را
خاقان میکویند وپادشاه ایران وتوران را شهنشاه
میخوانند وحکم شهنشاه همیشه بر ممالک هندوستان
جاري بوده وچون ایران وتوران زمین بتصرف ما
است لازم است که هندوستان را هم مسخر
کردانیم وامرا کفتند که اکرچه هند را میکیریم
لیکن اکر اقامت نماییم نسل ما ضایع شود واولاد
واحفاد ما از ترکیب بدر آیند وهندي زبان کردند
چون بر عزیمت تسخیر هند کمر همت
بسته بودم نخواستم که ترک عزیمت خود نمایم ودر
جواب ایشان کفتم که به تنکري تعالي متوجه میشوم
واز قران فال جنک مي بینم تا انچه امر تنکري
تعالي

AND I croſſed the waters of Timour †. Book I.
And I wrote mandates to the people, and the tribes of the Duſht of Kipchauk, ſaying; Whoever cometh in unto me, let him come; and whoever refuſeth, let him refuſe.

AND in the year ſeven hundred and ninety A.D.
ſeven I entered the Duſht of Kipchauk. And I went to 1394.
the boundaries of the land of the north; and the people, and the tribes of Jouji, who oppoſed me, I deſtroyed. And I ſubdued the countries and the caſtles of the fifth and of the ſixth region. ‡ And I returned victorious and triumphant.

MY DESIGN, for reducing the empire of Hindoſtaun, was this. Firſt, to diſcover the thoughts of my Sons and of my Ameers, I demanded counſel of them.

THE prince Peer Mahummud Jehaungheer ſaid; "Behold, when we ſhall ſubdue the empire of "Hind, with the gold of Hind, we ſhall become the "conquerors of the world."

AND the prince Mahummud Sooltaun ſpoke, ſaying; "We may ſubdue Hind: yet Hindo-"ſtaun hath many ramparts. Firſt, the rivers; and ſe-"condly, the wilderneſſes and the foreſts; and thirdly, "the ſoldiers clad in armour; and fourthly, the ele-"phants, deſtroyers of men."

† The word *Timour* is probably an error.

‡ He penetrated to Moſcow, at that time the capital of Ruſſia, which he pillaged. Vid. *Hiſt. Timur-Bec*, Tom. II. p. 363. See alſo note on p. 131.

واز آب تیهور عبور نموده بایل والوس
دشت برلیغها نوشتم که هرکس بمن در آید بر آید
وهر کس در افتد بر افتد
ودر سنه ۷۹۷ بدشت تپچاق در آمدم
وتا اقصاي زمین شمال رفتم وایل والوس جوجي را
که راه مخالفت من مي پیمودند خراب ومستاصل
ساختم وولایت والوسات وقلعهاي اقلیم پنجم وششم را
مسخر ساختم ومظغر ومنصور معاودت نمودم

کنکاشي که در تسخیر هندوستان
کردم این بود که اول بسبیل مزاج داني از
فرزندان وامرا کنکاش خواستم
امیر زاده پیر محمد جهانکیر
کفت که چون مملکت هند را بکیریم از زر هند
عالم کیر شویم
وامیر زاده محمد سلطان کفت هند را
میکیریم لیکن هندوستان را حصارها است اول درباها
دوم جنکلها وبیشها سیوم سپاه سلاح دار وفیلان
آدم شکار

امیر

and the conduct of Sooltaun Ahmud the ruler of Bughdaud, and of the ſtrength of his forces. Book I.

AND the ambaſſador went to Bughdaud, and wrote word unto me, ſaying, "Behold, Sultaun Ahmud is a piece of animated fleſh: and lo, he hath two eyes." †

AND I reſted on the favour of the Almighty; and I marched with ſpeed, and I came to Bughdaud ſuddenly. And Sooltaun Ahmud Jullauir reſolved on flight, and he fled toward Kurbullau: and Bughdaud, (the houſe of Iſlaum) was conquered.

THE DESIGN which I formed for extirpating Touktummiſh Khaun was this.

AFTER he had given up the tribe of Jcuji to the wind of deſolation, and had been put to flight; he, in the hour of advantage, ſent down a mighty army on the kingdom of Azzurbauejan by the way of Durband and Sharevaun, and began to raiſe commotions therein. And when I had conquered the two Erauks, thus I reſolved to deſtroy him — that I would go into the Duſht of Kipchauk with a mighty army by the way of Durband.

AND I reviewed my armies, and, behold, they ſtood on four furſungs of ground ‡ in battle array: and I gave thanks to God.

† A mode of ſpeech uſed by the ambaſſador to expreſs his contempt of the abilities of Sooltaun Ahmud. ‡ About 13 Engliſh miles.

AND

احوال شجاعت ومعاش سلطان احمد والي بغداد
ولشكر ويرا معلوم نمايد
وايلچي به بغداد رفته بمن عرضه داشت
نمود كه سلطان احمد پارچه كوشتي است ودو
چشم دارد
من تكيه بر تاييد ايزدي نموده ايلغار
كردم وخودرا باستعجال به بغداد رسانيدم وسلطان
احمد جلاير ترار بر فرار داده وبطرف كربلا كريخت
ودار الاسلام بغداد مسخر من كشت

كنكاشي كه در استيصال تقتمش خان
كردم اين بود
كه چون الوس جوجي خان را بغارت
داده وهزيمت يافته بود در وقت فرصت لشكرهاي
كران از راه دربند وشيروان بر ولايت اذربايجان
فرستاد وآغاز فتنه وفساد كرد ومن چون عراقين را
مسخر ساخته بودم در استيصال وي چنين كنكاش
كردم كه با لشكرهاي فراوان از راه دربند
بدشت قبچاق در آيم
وعرض لشكر خودرا ملاحظه نمودم
لشكرهاي من تا چهار فرسنك راه يسال بسته ايستاده
بودند شكر الهي بجاي آوردم

واز

AND when it reached the ears of the Ameers and the Leaders, that my children had kneeled before me, and had offered to devote their lives unto me, they became ſtrong of heart, and they reſolved on battle. Book I.

AND I appointed the prince Abau Bukkur, with eight thouſand horſemen, the advanced guard. And when the flames of war and of ſlaughter aſcended high, I commanded that the tents ſhould be pitched, and that they ſhould prepare victuals. †

AND at this time the ſtandard of Touktummiſh Khaun was inverted: and Touktummiſh, diſmayed and confounded, gave the tribe of Jouji to the wind of deſolation; and turned his back on the field of ſlaughter, and fled.

THE DESIGN which I formed for the reduction of Bughdaud (the city of Iſlaum) and Erauk a Arrub, was this.

AFTER I had ſubdued Erauk a Ajjum and Fauris, in thoſe days a letter from Koottub ul Aktaub, my PEER, came unto me, ſaying, "The lord of Erauk "a Ajjum and Arrub hath given Erauk unto thee."

AND thus I acted in the reduction of Bughdaud. I firſt ſent an ambaſſador to Sooltaun Ahmud Jullauir, that he might inform himſelf of the prowеſs

miſh, ordered in contempt the cavalry of his main body to diſmount and prepare their victuals Vid. *Hiſt. Timur-Bec*, Tom. II. p. 114.

and

چون خبر زانو زدن فرزندان بمسامع امرا
ونونیان رسیده همکي قوي دل کشته دل نهاد جنک
شدند
وامیر زاده ابا بکر با هشت هزار سوار هراول
ساختم وچون آتش قتال وجدال بلند شد امر کردم
که خیمهارا بر پا سازند وبطبخ طعام مشغول شوند
ودرین وقت علم تغتمش خان سر نکون
شد وتغتمش خان شکسته رکاب وکسسته عنان
الوس جوجی را بباد غارت داده پشت بمعرکه کرد
وفرار نمود

کنکاشي که در تسخیر دار الاسلام
بغداد وعراق عرب کردم این بود
که بعد از آنکه عراق عجم وفارس را
مسخر ساختم دربن وقت مکتوب قطب الاقطاب پیر
من بمن رسید که قهرمان عراق عرب وعجم عراق را
بتو ارزاني داشته
در تسخیر بغداد چنین کنکاش کردم
که اول ایلچي نزد سلطان احمد جلایر فرستادم تا

† i. e. At the time that the advanced guard was engaged, Timour, aſſured of ſucceſs from his intrigue with the ſtandard-bearer of Touktum-

احوال

miſh,

on the fleſh of the beaſts of the foreſts, and on the eggs of the birds of the deſert. And Touktummiſh Khaun heard of the ſtate of my people, and found his advantage; and, with an army more numerous than the ants and the locuſts, came upon me, and oppoſed me face to face. Book I.

And my people were an hungered, and the army of Touktummiſh Khaun were full. And my chiefs and my Ameers ſet not their hearts upon battle, until my ſons and my grandſons came, and kneeled down, and devoted their lives unto me.

And at this time the ſtandard-bearer of Touktummiſh plotted ſecretly with me. And I found it was good that I ſhould aſſault the foe; and that, when the two armies were engaged, the ſtandard-bearer of Touktummiſh Khaun ſhould invert his ſtandard. †

" mich s'étoit imaginé que lorſque Timur arriveroit au fleuve de Tic, il le " traverſeroit par les paſſages ordinaires, c'eſt pourquoi il s'étoit mis en em- " buſcade pour le ſurprendre dans ce paſſage: mais l'Empereur *s'étoit pré-* " *cautionné* contre les deſſeins de Tocatmich; il avoit paſſé le fleuve à la " nage par un autre endroit, et il étoit arrivé près de lui ſans peril. *Quoi-* " *qu'il en ſoit*, ce Prince *ayant compris* la maniere d'agir de Tocatmich Can, " il s'arrêta dans ce lieu là, juſqu'à ce que toutes les Troupes s'y fuſſent " rendues, &c." Vid. *Hiſt. Timur-Bec*, Tom. II. p. 98.

This is another proof of the ſuperiority of the hiſtory of Timour, written by himſelf, over that written by Aali Yezzudi; who, though a tolerably accurate narrator of the exploits of Timour, appears to be, in moſt caſes, an abſolute ſtranger to the ſecret ſprings and motives which influenced his conduct.

 AND

چنانچه چند روز باش يلهاق* وكوشت شكار وتخم
مرغان صحرايء اوقات ميكذرانيدند تا آنكه تغتمش
خان احوال لشكر مرا شنيده فرصت يافت وبا لشكري
پيشتر از مور وملخ آمده بمن رو برو شد
ولشكريان من بسيار كرسنه بودند ولشكر
تغتمش خان آسوده وسرداران وامراي من دل نهاده
جنك نمي شدند تا آنكه فرزندان ونبابر آمده زانو
زدند واختيار جانسپاري نمودند
ودرين وقت علمدار تغتمش خان بمن
سازش كرد وكنكاش چنين يافتم كه جنك بيندازم
ودر هنكام مقابله هر دو صف علمدار وي علم ويرا
نكونسار سازد

† To render the importance of this DESIGN intelligible, it may be proper to obſerve, that in aſiatic encounters the diſappearance or retreat of the grand ſtandard of the prince has ever been, and ſtill is, attended with the loſs of the battle. This ſtandard is conſpicuous for its ſize, and accompanies that body of troops immediately headed by the prince himſelf. The eyes of the whole army are fixed upon it. While it continues diſplayed and advancing, the troops are ſatisfied that their prince is with them; but the moment it diſappears, or retreats, they conclude that he is either ſlain or flying from the field: and the diſperſion of his forces immediately follows.

Aali Yezzudi appears to be totally ignorant of the good underſtanding which had taken place between Timour and the ſtandard-bearer of Touktummiſh Khaun. Unacquainted with this circumſtance, he is at a loſs to account for certain of the emperor's actions prior to the battle. In relating the movements of the army a ſhort time before the action, he ſays, "Tocat-

چون "mich

men in Isfahaun, and drew my armies towards the Duſht of Kipchauk, to reduce and drive out Touktummiſh Khaun, † the people of Isfahaun put my Daurogheh to death: and the inhabitants of Sharauze alſo turned aſide from their obedience.

AND on theſe accounts I went down upon the kingdom of Erauk a ſecond time, and I collected together eighty thouſand horſemen. And I reflected, that if I entered into Erauk at one time with this mighty army, that they could not be ſupported. And I commanded my armies, that they ſhould invade the kingdom of Erauk, one after the other.

AND when I had reſolved thus, I divided my forces into three armies, and ſent them down before me. And the divided troops who had come together in the kingdom of Erauk, were all diſperſed abroad. And I drew an army on Sharauze: and Shaah Munſoor oppoſed me face to face. And he met with his reward. ‡

THE DESIGN which I formed in defeating Touktummiſh Khaun was this.

WHEN my armies were weakened by a purſuit of five months after Touktummiſh Khaun in the Duſht of Kipchauk, famine and ſcarcity were very great in my army, even ſo that for many days my people lived

† Who, forgetting the repeated ſervices and aſſiſtances which he had received from Timour, had during his abſence in Perſia &c. made incurſions into Mauwur u Nuhur.

‡ i. e. was ſlain in the action.

تعين نمودم وبجهنه دفع ورفع تغتمش خان بجانب
دشت قپچاق لشکر کشیدم اهل اصفهان داروغه را
بقتل رسانیده بودند واهالي شیراز نیز قدم اطاعت
بیرون گذاشته بودند
لهذا تجدید بیساق مملکت عراق نمودم
وهشتاد هزار سوار موجود ساختم وکنکاش کردم اگر
بیک مرتبه با این لشکر کران بعراق در آیم گنجایش
نخواهد بود وافواج را مقرر ساختم که فوج فوج
بمملکت عراق ترکتاز آورند
چون چنین کنکاش کردم لشکر خودرا
سه فوج ساختم وپیش از خود تعین نمودم ولشکرهاي
متفرقه که در عراق جمع آمده بودند همه پراکنده
شدند وبر شیراز لشکر کشیدم وشاه منصور بمن رو
برو شد وبسزاي خود رسید

کنکاشي که در شکست دادن تغتمش
خان کردم این بود
که در دشت قپچاق لشکریان من
بواسطه آنکه پنج ماه در تعاقب تغتمش خان
معطل شدند قحطي وتنکي در لشکر من بسیار شد
چنانچه

who ſent gifts unto me; and in the letter which he wrote unto me, he inſerted this — "We, who are of the "poſterity of Aali, have reſted ſatisfied with this land. "ان تاخذوا قدرتكم اقوي وان تعفوا اقرب "للتقوي † That is to ſay; *If thou wilt take it from* "*us, thy power is greater than ours; but if thou wilt* "*ſpare us, it will come nearer to clemency.*" Book I.

I CONSIDERED the ſubmiſſion of the ruler of Mauzinduraun as a happy omen; and I turned toward the countries of Kilaun and Jurjaun. And when the princes of thoſe countries ſubmitted not unto me, I appointed troops to go down upon them; and I myſelf drew my army into Erauk.

AND I conquered the city of Iſfahaun. And I truſted in the people of Iſfahaun; and I delivered the caſtle into their hands. And they rebelled; and the Daurogheh, whom I had placed over them, they ſlew, with three thouſand of the ſoldiers. And I alſo commanded that a general ſlaughter ſhould be made of the people of Iſfahaun.

THE DESIGN which I formed for the reduction of the chief city of Fauris, and the reſt of Erauk, is this.

WHEN I left Sharauze in the hands of the deſcendants of Muzzuffur, and ſtationed three thouſand

† Arabic.

men

فرستاد ودر مکتوبی که نوشته بود قید کرده بود که
ما جمعي که از آل علي ایم قناعت باین سر زمین کرده
ایم ان تاخذوا قدرتکم اقوي وان تعفوا اقرب للتقوي
یعني اگر بگیرید قدرت شما قویتر است واگر عفو
کنید نزدیک به پرهیزکاري است

من رجوع حاکم مازندران را شکون*
گرفتم ومتوجه مملکت گیلان وجرجان شدم وچون
حکام آنجا بمن رجوع نیاوردند وافواج قاهره بر سر
ایشان تعین نمودم وخود بعراق لشکر کشیدم
واصفهان را مسخر ساختم وبر اهل اصفهان
اعتماد کرده قلعه را بدست ایشان سپردم وایشان
باغي شده داروغه را که بر ایشان تعین کرده بودم
با سه هزار کس از سپاه بقتل آوردند من هم
حکم بقتل عام اهالي اصفهان کردم

کنکاشي که در تسخیر دار الملك
فارس وتتمه عراق کردم اینست
که چون شیراز را به آل مظفر
گذاشتم ودر اصفهان سه هزار کس
تعین

AND when I did ſo, the meaſure proved ſucceſsful. For when the ambaſſador arrived, even whilſt he related his ſtory, my victorious armies, like unto an unforeſeen calamity, poured on the head of Auroos Khaun. And Auroos Khaun had not the power to oppoſe them; and he reſolved on flight. And the Duſht of Kipchauk was ſubdued. †

THE DESIGNS which I formed for ſubduing the countries of Kilaun, and Jurjaun, and Mauzinduraun, and Azzurbauejaun, and Shurwaun, and Fauris, and Erauk, were theſe. In thoſe days, when the petitions of the people of Erauk, on account of the oppreſſions of the race of Muzzuffur, and of the rulers of the nations, came unto me, I reſolved to go down upon Erauk.

AND at this time it came into my mind, that if the rulers of thoſe countries ſhould join together to oppoſe me, I muſt be well prepared for war: and my Ameers gave this counſel, ſaying, "We muſt go prepa-"red for war." And I reſolved with myſelf, that I would make them obedient unto me, one by one; and that I would chaſtiſe thoſe who refuſed to ſubmit.

AND the firſt perſon, who ſought my protection, was Ameer Aali the ruler of Mauzinduraun,

† Upon the death of Auroos Khaun, which happened ſoon after his defeat, Touktummiſh Khaun was eſtabliſhed on the throne of the Duſht of Kipchauk, by the aſſiſtance of Timour.

who

چون چنین کردم تدبیر موافق تقدیر
آمد که چون ایلچی اروس خان رسید وحکایت
میکرد که افواج قاهره من چون بلای ناگهانی بر
سر اروس خان ریختند واروس خان تاب مقاومت
نیآورد وقرار بر فرار داد ومملکت دشت قبچاق مسخر
من شد

کنکاش که در تسخیر ممالک گیلان
وجرجان ومازندران واذربایجان وشروان وفارس وعراق
کردم این بود   که در ایامی که عرایض اهل
عراق از تعدی آل مظفر وملوک طوایف بمن رسید
اراده یساق عراق کردم

ودرین حال بخاطرم رسید که ملوک
آن ممالک اگر بیک اتفاق در مقابل من در آیند
جنگ را آماده باید بود وامرای من همچنین کنکاش
گفتند که باستعداد جنگ باید رفت   ومن با
خود چنین کنکاش دیدم که یک یک از ایشان را
بخود رام گردانم وهرکس رام نشود ویرا بسزا رسانم

اول کسی که بمن پناه آورد امیر
علی حاکم مازندران بود که بمن پیشکش
فرستاد

my intention that way: and, behold, I have very much business before me. Book I.

And I saw it was good, that I should write mandates of encouragement to the rulers of those countries, to this purport — "If ye come in unto me, "come; and if ye refuse, refuse: and do that which ye "see best." And, behold, the measure was good: and as soon as my mandates arrived, they placed the forehead of submission on the path of obedience.

The design which I formed for vanquishing Auroos Khaun, and for subduing the Dusht of Kipchauk, was this. When Touktummish Buddau Khaun was defeated by Auroos Khaun, and fled to me for shelter, I counselled with myself whether I should send an army with Touktummish Khaun, or whether I should go myself.

And at this time the ambassador of Auroos Khaun arrived. And I saw my advantage in this — that I should speak fair to his ambassador, and dismiss him, and shut up the road to the Dusht, and appoint an army to set out after the ambassador;—and that on the day after that on which the ambassador should enter the presence of Auroos Khaun, without suspicion; whilst Auroos Khaun should be unprepared, my forces should assault him.

بـايد داشت واينك مرا كار بسياري در پيش است

كنكاش درين ديدم كه يرليغهاي استمالت

به حكام آن ديار بنويسم. با اين مضمون كه اكر بمن

در آيند بر آيند. واكر در افتند بر افتند وانچه بينيد

وتدبير موافق تقدير بود وبمجرد رسيدن يرليغها ايشان

سر اطاعت بر جادهء فرمان برداري نهادند

كنكاشي كه در استيصال اروس خان

وتسخير دشت قبچـاق كردم اين بود كه چون

تقتمش بداخان از اروس خان شكست يافته پناه بمن

آورد بخـود كنكاش كردم كه بهمراهي تقتمش

بداخان فوج بفرستم يا خود بروم

دريـنـوقـت ايلچـي اروس خان رسيد

كنكاش را چنين يافتم كه ايلچي ويرا تسلي نمايم

ورخصت دهـم وراه دشـت را بربندم ومتعاقب ايلچي

لشكري تعين كنم كه در روزي كه ايلچي

بخـاطـر جـمـع بمجلس اروس خان در آيد ووي

غـافـل شـود روز ديكر افـواج مـن بر سر وي

تركتاز آورد

چون

of my intention toward Summurkund. And after that a letter from my PEER came unto me, ſaying; "Mullik "Gheaus u deen is employed in tyranny and oppreſſion." Book I.

AND when, from the news of my return toward Summurkund, Mullik Gheaus u deen had ſat down quiet and ſecure, I reſolved thus —— "Now the hearts "of the people of Khorauſaun are no longer afraid of me, "I muſt fall upon them."

AND I turned back from the neighbourhood of Bullukh; and with the army which I had left in Bullukh, I marched with ſpeed: and, coming to Hurraut, I took Mullik Gheaus u deen in the ſleep of ſecurity. And he was helpleſs, and he came forth from the city of Hurraut, and he preſented unto me his treaſures, and his wealth, and his kingdom. And the kingdom of Khorauſaun was ſubdued; and the Ameers of Khorauſaun, every one of them, ſubmitted unto me.

THE DESIGNS which I formed for conquering the countries of Seiſtaun, and Kundahaur, and the land of the Afghauns, were theſe. When the kingdom of Khorauſaun was reduced to obedience, my Ameers counſelled me, ſaying, "Thou muſt ſend armies "to ſubdue theſe three countries." I anſwered them, ſaying, If the matter be not brought to paſs by the armies, without remedy, I myſelf muſt turn the reins of my

عزیمت بطرف سمرقند معطوف داشتم وبعد از آن نامه پیر من بمن رسید که ملک غیاث الدین بظلم وجور مشغول است

وچون از خبر مراجعت من بطرف سمرقند ملک غیاث الدین بخاطر جمع نشسته بود کنکاش کردم که الحال خاطر خراسانیان از طرف من جمع کشت باید که بر ایشان ترکتاز آورم

واز حوالي بلخ برکشته با لشکري که در بلخ کذاشته بودم ایلغار کردم وخودرا بهرات رسانیده ملک غیاث الدین را در خواب غفلت کرفتمووي ناچار از شهر هرات بر آمد وخزاین ودفاین ومملکت خودرا بمن پیشکش کرد وملک خراسان مسخر من کردید وامراي خراسان همکي اطاعت من کردند

وکنکاش دیکر که در تسخیر ممالک سیستان وقندهار وافغانستان کردم اینست که چون مملکت خراسان بتسخیر در آمد امراي من کنکاش کفتند که افواج به تسخیر این سه ملک تعین باید کرد من کفتم که اکر با افواج کار میسر نشود ناچار مرا عنان عزیمت بدآن صوب معطوف باید

And the Ameer ul Omurau of Ameer Hooſſein was the governor of Buddukhſhaun; and he had met me face to face many times, and had fought againſt me. And when he heard that Ameer Hooſſein was ſlain, he feared my juſtice, and he collected himſelf together. And if I had appointed an army to ſeize him, it would not have been proper.

And I feigned negligence toward him; and I ſaw it was good that I ſhould ſpeak well of his conduct, and praiſe his courage and his magnanimity in the aſſemblies, and among the people: until his friends wrote unto him, ſaying, "Ameer Timour is inclined to ſhew "favour and mercy unto thee." And he ſupplicated me ſubmiſſively, and he reſted on my clemency and favour; and he came to me for protection.

The design which I formed for ſubduing the capital city of Khorauſaun, was this. When the kingdom of Bullukh, and the caſtle of Shaudumaun, and the countries of Buddukhſhaun were ſubdued; and when Ameer Hooſſein was ſlain; the news thereof came to Mullik Gheaus u deen the ruler of Khorauſaun, and he trembled for himſelf. And he began to gather together his ſoldiers and his army; and he ſought to ſecure himſelf.

And I ſaw my ſucceſs in this, that I ſhould throw the people of Khorauſaun into the ſleep of negligence: and for this reaſon I turned back the reins of

واميرالامراء وي كه در بدخشانات حاكم
بود وبارها بمن رو برو شده وشمشيرها زده بود وچون
شنيد كه امير حسين بقتل رسيـد از سياست من
ترسيد وخـودرا جمع ساخت واكر من لشكر بكرفتن
وي تعين ميكردم لايق نمي بود

ودر كار وي تغافل كردم وكنكاش
درين ديدم كه در مجالس ومحافل ذكر خير وتعريف
شجاعت ومردانكي وي كردم تا آنكه دوستان وي
بوي نوشتند كه امير با تو در مقام مرحمت وعنايت
است ووي بمن عرضه داشت كرده تكيه بر عنايت
ومروت من نمود وپناه بمن آورد

كنكاشي كه در تسخير دار الملك خراسان
كردم اين بود كه چون ولايت بلخ وحصار شادمان
وبدخشانات مسخر من شد واميـر حسين مقتول
كرديد خبر آن بملك غياث الدين حاكم خراسان
رسيد وبر خود بلرزيد ودر مقام جمعيت سپاه ولشكر
در آمد وميخواست كه خودرا استحكام دهد

كنكاش خـودرا درين ديدم كه اهل
خـراسان را در خواب غفلت اندازم وازين جهته عنان
عزيمت

brought forth his tents from the land of Bullukh, with a resolution to drive me out and destroy me. And they brought unto me this news, and I saw my advantage in this, that even before Ameer Hoossein could put himself in motion, I should go down upon him. Book I.

And I turned toward Bullukh, with the people that were with me: and my victorious forces came from all parts, and from all sides, and were gathered together. And having arrived on the borders of the land of Bullukh, I pitched my tents. And Ameer Hoossein came forth to fight with, and expel, me; and it availed him not. And he entered into the castle, and was enclosed therein. And that befel him which did befall him. †

Concerning those who had done evil unto me, and who, reflecting on their evil doings, thought in their hearts that I should slay them, thus I acted.

When Ameer Hoossein fell into my hands, and his Servants and his Ameers were suspicious of me, that I would slay them; although I had determined to put them to death, yet, as they were warriors, I saw it was good that I should dispel their fears, and employ them in war. ‡

‡ The principal Ameers of Bullukh having revolted from Timour, and submitted to their former prince Sooltaun Ahmud Iullauir.

ایشانرا از اهل وفاق میدانست وبقصد دفع ورفع من از
خطه بلخ پیشخانه بیرون کشید واین خبر بمن آوردند
وتابوي خودرا درین دیدم که تا امیر حسین بحرکت
در آید خودرا بر سر وي برسانم

وبا جماعه که حاضر بودند متوجه بلخ
شدم ودر راه افواج قاهره از اطراف وجوانب آمده جمع
شدند وبحوالي خطه بلخ رسیده نزول نمودم وامیر
حسین بمدافعه ومقاتله بر آمد وصرفه نبرد وبقلعه در
آمده متحصن شد وآمد بر سرش انچه آمد

در باب ایل ساختن آنها که با من بدیها
کرده ازمن متوهم بودند ونظر بر بدیهاي خود نموده در
خاطر داشتند که من آنها را خواهم کشت چنین کنکاش
کردم

که چون امیر حسین بدست من کرفتار
شد نوکران وامراي وي بر من کمان کردند که ایشانرا
خواهم کشت اکرچه من در مقام کشتن ایشان بودم
اما چون سپاهي بودند کنکاش درین دیدم که ایشانرا
مستمال ساخته بکارهاي سپاهکري تعین نمایم

† He was obliged to deliver up the caſtle to Timour, from whom he received a promiſe of perſonal ſafety; but was ſlain neverthele*ſs* ſome days after by certain of that prince's officers whom he had formerly injured. Vid. *Hiſtoire de Timur-Bec*, Tom. I. p. 191.

وامیر

and ſaw the duſt raiſed by my people; they quitted the caſtles, night after night, and fled. And the land of Mauwur u Nuhur was delivered from thoſe oppreſſors who had ſought to ſlay me: and that kingdom ſubmitted to my government.

AND I regarded the ties of kindred, and gave to Ameer Hooſſein the country of Bullukh and the caſtle of Shaudumaun. And he perceived not the degree of my kindneſs and regard; and he ſought to deſtroy me. And in reducing Ameer Hooſſein thus I determined.

WHEN he ſaw the ſigns of my victories and conqueſts, his envy was excited; and he moleſted me, and he moleſted his ſiſter who was in my houſe; and he ſought to take Mauwur u Nuhur from me. And he girded up his loins to ſlay me. And he came forth many times to fight with me: and he was defeated every time.

WHEN his iniquity and injuſtice had reached the limits of exceſs, and it was near that he ſhould become conqueror over me, and expel me; in thoſe days his Ameers, becauſe of the evils which he had done unto them, turned back from him. And he ſlew Humoochee, the brother of Ameer Ki Khiſſero, the ruler of Khuttulaun. And Ameer Ki Khiſſero rebelled in Khuttulaun.

AND his Ameers were in a ſtate of enmity; and he thought that they were his friends. And he brought

رسید وگرد وغبار افواج را دیدند شب بشب قلعها را
خالي ساخته بدر رفتند وساحت ماوراالنهر از وجود
آن ظالمان که قصد کشتن من کرده بودند پاک
شد وآن مملکت مسخر من کشت

ومن صله رحم نکاهداشته ولایت بلخ
وحصار شادمانرا بامیر حسین ارزاني داشتم ووي قدر
احسان ومروت مرا ندانست وقصد استیصال من کرد
ومن کنکاش در استیصال امیر حسین چنین کردم
که چون وي اثار فتح ونصرت مرا دید
عرق حسدش بحرکت درآمد وازارها بمن وهمشیره اش
که در خانه من بود رسانید وقصد کرد که ماوراالنهر از
من بکیرد وبکشتن من کمر بست وبارها بمصاف
من برآمد وهر مرتبه شکست یافت

چون بی اعتدالي وبي انصافي وي
بحد افراط رسید ونزدیک شد که بر من غالب آید
ومرا مستاصل کرداند در آن وقت امراي وي از بد
سلوکي که بایشان میکرد از وي برکشتند وبرادر امیر
کي خسرو حاکم ختلان را هموچي بقتل آورد وامیر
کی خسرو در ختلان باغي شد
چون امراي وي در مقام نفاق بودند ووي
ایشانرا

"Say, O Zephyr, to that friend, the layer of the snares
"of treachery,
"Doth not the treachery return back to the doer of
"treachery?"

And when Ameer Hoossein received my message, he was ashamed and confounded; and he made excuses. And I had faith in him no more, and I was no more deceived by his words.

In making clean the land of Tooraun from those of the tribe of Ouzbuk who had escaped the sword, thus I acted.

When I drove forth from Mauwur u Nuhur the armies of Jitteh, and of Ouleaus Khaujeh, and forced them to cross the waters of Khujjund, certain of the troops of Ouzbuk were enclosed in the castles of Mauwur u Nuhur; and when I sought to send forces upon them, it came into my mind that perhaps the war might be tedious and of long duration.

And at that time news came unto me, that the Ouzbuks continued in the castles; and I saw it was not good that I should send my armies against them. And I wrote a summons, as if from Ouleaus Khaujeh, and I gave it to an Ouzbuk, and I sent forces along with him. And I commanded them to shew themselves, and to raise a great dust.

And when the Ouzbuks received the summons of Ouleaus Khaujeh, calling them unto him,

صبا بگوي بآن يار دام مكر نهنده
كه مكر باز نگردد مكر بمكر كننده

چون پيغام من باميرحسين رسيد خجل ومنفعل
شد وعذر خواست ومن ديگر بروي اعتماد نكردم
وبسخنان وي فريفته نشدم

كنكاش در پاك ساختن توران زمين
از بقيه السيف طايفه اوزبك چنين كردم
كه چون لشكر جته والياس خواجه را
از ماوراالنهر بر آوردم واز آب خجند گذرانيدم بعضي
افواج اوزبكان در قلعهاي ماوراالنهر مستحكم بودند
وچون خواستم كه افواج بر ايشان تعين كنم وبخاطرم
خطور كرد كه مبادا كار بدور ودراز بكشد
در آن وقت خبر بمن رسيد كه اوزبكان
در قلعها قايم شده اند وصلاح در آن نديدم كه افواج
خودرا بر ايشان تعين نمايم ويرليغي از جانب الياس
خواجه نوشتم وبه اوزبكي دادم وفوجي همراه وي كردم
وامر نمودم كه خودرا نمودار سازند وگرد وغبار برانگيزند
وچون يرليغ طلب الياس خواجه بايشان
رسيد

inform me of his deſigns. And Share Behraum, who was of my friends, informed me of the deſigns of Ameer Hooſſein. And Ameer Hooſſein ſlew him; and ſet out with a thouſand horſemen to come upon me.

Book I.

AND at that time I had pitched my tents at the entrance of the paſs, and this news came unto me. And I ordered my forces: and, behold, the vanguard of Ameer Hooſſein appeared in ſight. And my Kurrauvu-laun brought word, ſaying, "It is the army of Ameer "Hooſſein; and, lo! Ameer Hoſſein himſelf cometh "not with them: for he hath heard that Ameer † is come "alone, and he hath ſent an army to ſeize thee."

AND, behold, I was prepared; and two hundred horſemen were all that were with me. And I waited until the forces of Ameer Hooſſein had entered the paſs: and I ſent a meſſenger to the people whom I had ſent before me, and I commanded them to ſeize the way of their retreat. And I myſelf oppoſed them face to face. And I encloſed my enemies in that paſs, and I took many priſoners. And I gathered my people together, and I ordered them, and ſet out towards Kurſhee. And by experience it was known unto me, that a friend in all places cometh to uſe. ‡

AND I wrote to Ameer Hooſſein the ſenſe of this verſe, in the Toorki ‖ language;

† i. e. Timour.
‡ Alluding to the intelligence which he had received from Share Behraum.
‖ i. e. the Mogul.

Say,

بودند پیغام دادم که از اراده امیر حسین مرا آگاه
کردانند وشیر بهرام که از دوستان من بود مرا بر اراده
امیر حسین آگاه ساخت وامیر حسین اورا بقتل آورد
وبا هزار سوار بر سر من روان شد

در آن وقت من در سر دره‌ء فرود آمده
بودم که این خبر بمن رسید وتزوک فوج خود کردم
ودرین حال طلایه‌ء لشکر امیر حسین نمودار شد
وقراولان خبر آوردند که فوج امیر حسین است
واینک امیر حسین خود نمي آید چون شنیده که
امیر تنها آمده است فوج بکرفتن شما تعین نموده

ومن مستعد شدم وهمکي با من دو صد
سوار بودند وصبر کردم تا آنکه فوج امیر حسین بدره
در آمد وبهردمي که پیش از خود فرستاده بودم امر
کردم که راه برکشتن ایشانرا بکیرند ومن خود
بایشان رو برو شدم ومخالفانرا در آن دره در میان
کرفتم واکثر را دستکیر کردم ومردم خود را جمع
ساخته وتزوک نموده روانه ترشي شدم وبتجربه من
رسید که دوست در همه جا بکار مي آید

وبامیر حسین مضمون این بیت بترکي
نوشتم صبا

Thus I acted for my deliverance from the treachery and perfidy of Ameer Hooſſein, who ſought to make me his priſoner.

When Ameer Hooſſein ſent unto me a Koraun, by which he had taken an oath that nought was in his heart but friendſhip and brotherly affection towards me; and ſent a meſſage unto me, ſaying, "If there "be ought in my heart contrary to that which I ſay; "and if I break my oath, and do evil unto thee, may "this book of God ſeize upon me;"— ſeeing that I thought him a true believer, I put confidence in his words: even until he ſent a perſon unto me, and a meſſage, ſaying, "If it may be ſo that we may ſee each "other in the paſs of Chukchuk, and renew our antient "faith, truly it will be better."

And this was his deſign, that by perfidy and treachery he might ſeize upon me. And although I knew that much faith was not to be placed on his word, or on his oath; yet, out of reſpect to the holy Koraun, I reſolved that I would go to meet him. But I determined that I would firſt ſend a number of my reſolute warriors, and ſecrete them round about the paſs of Chukchuk, and that I myſelf would go with another body of my people and ſee Ameer Hooſſein.

And I ſent advice to my friends, who were the followers of Ameer Hooſſein, that they ſhould inform

کنکاش خلاص خود از مکر وخدعة امیر
حسین که میخواست مرا دستگیر سازد چنین کردم
که چون امیر حسین مصحفی که بآن
قسم خورده بود که مرا بجز دوستی ومراعات خویشی
چیزی دیگر بخاطر نیست نزد من فرستاد وگفته
فرستاد که اگر خلاف انچه میگویم امری دیگر بخاطرم
باشد واگر نقض عهد نموده ترا بدی بکنم این
مصحف خدا مرا بگیرد وچون ویرا مسلمان میدانستم
بر قول وی اعتماد کردم تا آنکه کس نزد من فرستاد
وپیغام داد که اگر چنان شود که در تنگ چکچک
با یکدیگر ملاقات نماییم وتجدید عهد سابق کنیم
حقا که بهتر خراهد بود
ومقصدش این بود که بمکر وفریب مرا
دستگیر نماید ومن میدانستم که بر عهد وقول وی
چندان اعتمادی نیست اما بنابر تعظیم مصحف قرار
دادم که بملاقات وی نهضت نمایم وکنکاش کردم
که اول جمعی از بهادران مردانه را فرستاده در حوالی
وحواشی دره چکچک پنهان سازم وخود با جمعی
رفته با امیر حسین ملاقات نمایم

وبدوستان خود که در خدمت امیر حسین
بودند

اعتماد امیر تیمور بر قسم

الایمان کامل امیر

my warriors to halt. And I took with me Mubbushur Book I. and Abdullah, who had been born in my house. And when I came to the border of the ditch, I saw that the ditch was full of water. And I looked round about, and I beheld a waterpipe; † and water ran through that pipe to the castle, and they had laid it across the ditch.

And I delivered my horse to Mubbushur, and I crossed the ditch on that pipe, and I came to the foot of the wall. And I went on to the portal, and struck on the door with my hand; and I discovered that the guards of the portal were asleep.

And they had filled up the portal behind the door with clay and with earth. And I looked round the walls of the castle, and saw the place where the steps of the ladders could be fixed. And I returned, and I mounted my horse, and went back to my warriors.

And the troops who had remained behind came with the ladders, and they were all armed; and they took up the ladders, and I turned my face toward the castle. And they crossed the ditch on the pipe; and having fixed their ladders, they entered on the walls of the castle. And when forty resolute men had entered the castle, I also placed my foot on the ladder, and went in unto them. And they sounded their trumpets; and by the favour of Almighty God I obtained possession of the castle.

And when this news reached the ears of Ameer Hoossein, he entered into the road of deceit and dissimulation; and, under the cloak of friendship and intimacy, he sought to bring me into his power. Thus

† A trunk of a tree hollowed into a pipe

در آمد بهادران را امر نمودم که توقف نمایند
ومبشر وعبد الله که خانه زاد بچکان من بودند همراه
کرفته وچون بکنار خندق رسیدم دیدم که خندق
پر از آب است ونظر بر اطراف کردم وترناوي که آب از
آن بقلعه میرفت وبر روي خندق انداخته بودند بنظرم
در آمد
واسپ را به مبشر سپرده واز بالا ترناو از
خندق کذشته بخاک ریز قلعه رسیدم وخودرا بدروازه
رسانیدم ودستي بر در زدم ویافتم که دروازهبانان در
خوابند
ودروازه را بپشت در بخاک وکل انباشته
اند واطراف دیوار قلعه را ملاحظه نمودم وجايء که
زینه ونردبان توان کذاشت دیدم ومراجعت نمودم
وسوار شده خودرا به بهادران رسانیدم
وفوجي که در عقب مانده بود با نردبانها
رسیدند وهمکي مسلح شده ونردبانها را برداشتند ورو
بقلعه آوردم واز خندق بر روي ترناو کذشتند وزینه ها
کذاشته بدیوار قلعه بر آمدند چون چهل مرد
مردانه داخل قلعه شدند من هم قدم بر نردبان
کذاشته بقلعه در آمدم وکرنا وبرغو* کشیدند وبتوفیق
تنکري تعالی قلعه را مسخر کردانیدم
چون این خبر بمسامع امیر حسین
رسید در مقام مکر وفریب در آمد ومیخواست که در
لباس اشنايء ودوستي مرا در قید خودرا آورد

کنکاش

Amuveah until the ſpy brought word, that the people of the Kauruvvaun had given intelligence to Ameer Mooſi, ſaying; "We ſaw Ameer Timour on the border of the "waters of Amuveah; and he was going toward Kho-"rauſaun." Book I.

And when Ameer Mooſi and the forces of Ameer Hooſſein heard this news, they were glad of heart; and they pitched their tents, and ſpread abroad the carpet of riot and diſſipation.

And when I received intelligence thereof, I ſelected two hundred and forty three brave, and reſolute, and tried, and experienced warriors from among my forces; and I re-croſſed the waters of Amuveah. And I marched quick, and I arrived at Sharekund. And I halted for one night and for one day. And I marched from thence with great ſpeed; and I alighted at the diſtance of a furſung from the caſtle of Kurſhee.

And I commanded that they ſhould make ready ladders, and bind them together with ropes. And at this time Ameer Yaukoo kneeled before me, and ſaid, "Many of our warriors have remained behind: until they "ſhall arrive, delay is neceſſary." And at this time it came into my mind that I would go alone and examine the caſtle.

And I took forty warriors with me, and I turned my face toward the caſtle of Kurſhee. And when the blackneſs of the caſtle appeared in ſight, I commanded

جاسوس خبر آورد که کاروانیان خبر بامیر موسی
رسانیدند که امیر تیمور را در کنار آب اموبه دیدیم
که بطرف خراسان میرفت

چون این خبر بامیر موسي ولشکر امیر
حسین رسید خوشدل شدند ورحل اقامت انداخته
بساط عیش وعشرت بگسترانیدند

چون این خبر بمسامع من رسید از
لشکر خود دو صد وچهل وسه جوان بهادر مردانه کار
کرده آزموده را جدا ساختم واز آب گذشته ایلغار
کردم ودر موضع شیرکنت رسیدم ویک شب ویک روز
مقام کردم واز آنجا ایلغار کرده در یك فرسنگي قلعه
قرشي نزول نمودم

وفرمودم که چند نردبان بریسمانها باهم
بسته طیار سازند درین وقت امیر جاکو زانو زده بعرض
رسانید که جماعه از بهادران در عقب مانده اند
تا رسیدن ایشان توقف ضرور است درین وقت بخاطرم
رسید که تا رسیدن بهادران خود تنها رفته قلعه را
ملاحظه نمایم

وچهل سوار بهادر را همراه گرفته رو
بطرف قلعه قرشی آوردم چون سیاهی حصار بنظر
در

of Kurſhee: and he afterwards ſent five thouſand horſemen more. And he took meaſures for my deſtruction.

And on this account the honour of my ſtation urged me on, that I ſhould take from him the caſtle of Kurſhee. And certain of my Ameers counſelled me, that I ſhould go and ſeize it by force. But concerning the reduction of the caſtle of Kurſhee I deliberated thus — If I attempt to reduce it by a ſiege, perhaps my forces may be repulſed. And in a ſiege ſeveral dangers occurred to my mind; and I rejected that meaſure.

And I ſaw it was good that I ſhould turn my face toward Khorauſaun, until the hearts of the keepers of the caſtle ſhould be at reſt; and that then I ſhould return and march with ſpeed, and aſſault the caſtle by ſurpriſe, and reduce it. And I marched, and went toward Khorauſaun.

When I croſſed the waters of Amuveah, a Kauruvvaun arrived from Khorauſaun; and they were journeying toward Kurſhee. And the leader of that Kauruvvaun brought gifts unto me, and I aſked of him the ſtate of the Ameers of Khorauſaun. And I told him that I was travelling to the kingdom of Khorauſaun; and I diſmiſſed him.

And I ſent a ſpy with the people of the Kauruvvaun, and I tarried on the border of the waters of

Amuveah

کرد وپنج هزار سوار دیکر هم فرستاد ودر مقام
استیصال من در آمد

وازین جهته غیرت سلطنت من طغیان
کرد که قلعه قرشی را از وي بکیرم بعضي امراي
من کنکاش دادند که رفته بجنک قلعه را مسخر
کردانم من کنکاش کرفتن قلعه قرشي را
چنین کردم که اکر خواهم که بجنک مسخر
کردانم مبادا چشم زخمي بلشکر من برسد ودر جنک
چند خطر بخاطر من خطور کرد جنک را طرح کردم
وکنکاش درین دیدم که بجانب خراسان
متوجه شوم تا خاطر قلعه داران جمع شود وآنکاه
برکشته ایلغار کنم وشبخون بقلعه برده مسخر کردانم
وکوچ نموده متوجه خراسان شدم

چون از آب امویه عبور نمودم کارواني
از جانب خراسان آمده بود ومتوجه قرشی میرفت
وقافله سالار آن کاروان ارمغاني بمن آورد من از احوال
امراي خراسان از وي پرسش کردم ورفتن خودرا
بولایت خراسان بوی اظهار نمودم وایشانرا رخصت دادم
وجاسوسي همراه کاروانیان کردم
وخود در کنار آب مقام نمودم تا آنکه
جاسوس

AND Ameer Khizzur Yeſſooree, aſſiſted by the tribe of Yeſſoor, had taken poſſeſſion of the province of Tauſhkund. And I reconciled Aljauitoo Burdi and Ki Khiſſero to each other, and ſent forces with them; until they went, and over-run, and pillaged the tribe of Yeſſoor. And the power of Ameer Khizzur was reduced low, and he fled to me for protection.

AND when I had cleared the kingdom of Mauwur u Nuhur from diſcord and anarchy, my armies acquired great ſtrength; and the tribe of Burlaus obtained renown; and the Kuſhoonaut and the Toumaunaut of Chughtauee became celebrated on account of my exploits.

AND I became the ruler of all the tribes, and of the Kuſhoonaut, and of the Toumaunaut, and of the people. But certain caſtles of Mauwur u Nuhur were in the poſſeſſion of Ameer Hooſſein; and in them my authority was not eſtabliſhed.

AND when Ameer Hooſſein beheld my might and my power, his envy was excited againſt me. And he exalted the ſtandard of hoſtility, and he broke his oaths. And I advanced a great way toward him, and he came not at all toward me. † And he took from me the caſtle of Kurſhee by fraud. And he appointed Ameer Mooſi, with ſeven thouſand horſemen, to guard the caſtle

† i. e. Endeavoured to bring about a reconciliation, to which Ameer Hooſſein continued adverſe.

وامیر خضر یسوری ولایت تاشکنت را
باتفاق احشام یسوري متصرف شده بود والجایتو بردي
وکي خسرو را بیکدیکر آشتی دادم وجماعه را همراه
ایشان کردم تا رفته احشام یسوري را تاخت وتالان
کردند وامیر خضر عاجز شده پناه بمن آورد

چون ولایت ماوراالنهر را از هرج ومرج پاک
ساختم افواج قاهره من قوت تمام یافت والوس برلاس
نامدار شد وقشونات وتومانات چغتاي از همت
من بلند آوازه کردید
وبر جمیع ایل وقشونات وتومنات
واحشام فرمان فرما کشتم لیکن بعضي قلعهاء
ماوراالنهر در تصرف امیر حسین بود حکم من در
آنجا جاري نبود
وامیر حسین چون عظمت وشوکت مرا
مشاهده نمود عرق حسدش بحرکت در آمد وعلم
مخالفت برافراخت ونقض عهد نمود من بجانب وي
بسیار رفتم واو هیچ بطرف من نیآمد وبلطایف
الحیل قلعه قرشي را از من کرفت وامیر موسی را
با هفت هزار سوار بقلعه قرشي تعیین
کرد

AND to Ameer Bauczeed Jullauir, who was ruler over the province of Khojjund, I gave advice: but it made not an impreſſion upon him, until the people of his tribe roſe up againſt him, and ſeized him, and brought him unto me. And I exalted him and cauſed him to bluſh. †

AND to Ameer Ilchee Booghau Suldoze, who had exalted the ſtandard of power in the city of Bullukh, I oppoſed Ameer Hooſſein; who laid claim to the imperial city ‡ of his grandfather, Ameer Kurghun.

AND Mahummud Khaujeh Erudee (who was of the hord of Tauemun) having ſeized on the country of Shereghaunaut, had exalted the ſtandard of enmity againſt me: and I gave him another province, and made him my ſervant.

AND the princes of Buddukhſhaun, who ruled over the countries of Buddukhſhaun, had elevated the enſigns of hoſtility againſt me. And I dealt artfully with each of them, ‖ until they diſputed among themſelves, and returned back unto me.

AND Ki Khiſſero, and Aljauitoo Burdi had ſeized on the countries of Khuttulaun, and Arhung. And I ſent aſſiſtance to Ki Khiſſero, until he went and took poſſeſſion of the lands of Aljauitoo Burdi: and Aljauitoo Burdi came to me for ſhelter.

‡ i.e. The city of Bullukh.

‖ i.e. Sowed animoſities among them, and by that means obliged them to ſubmit.

وامير بايزيد جلاير كه ولايت خجند را
متصرف بود بوي نصيحت كردم اما دروي اثر نكرد تا
آنكه مردم الوس وي بروي خروج كرده وكرفتار ساخته
نزد من آوردند ومن ويرا بنواختم وشرمنده ساختم

وايلچي بوغا سلدوز در بلخ علم سلطنت
برافراخته بود وامير حسين كه طلب تختكاه جد
خودرا امير قزغن مينمود بوي در انداختم

ومحمد خواجه ايردي كه از اويماق
نايمن بود ولايت شبرغانات را متصرف شده علم
مخالفت من برافراخته بود وديكر ولايت بوي دادم
ووي را نوكر خود ساختم

وشهان بدخشان كه ولايت بدخشانات را
متصرف شده رايت مخالفت من برافراخته بودند با
هريك از ايشان سازكاري كردم تا بيكديكر در
افتادند وبمن رجوع آوردند

وكي خسرو والجايتو بردي ولايت
ختلان وارهنك را متصرف شده بودند وبه كي
خسرو مدد فرستادم تا رفته ولايت الجايتو بردي را
متصرف شد والجايتو بمن پناه آورد

† i.e. By the extraordinary favours, which he conferred upon him, he made him ashamed of his former conduct.

AND I deliberated with myſelf, ſaying, Since God is one and hath no partner, therefore the vicegerent over the land of the Lord (the Almighty and the Holy) muſt be one only. Book I.

AND at this time Baubau Aali Shaah † came before me and ſaid, "TIMOUR, God Almighty "hath declared, that if there were two Gods in the "heavens and in the earth, the order of the univerſe "would end in horror and confuſion." And I took warning by his words.

AND I opened the holy book for an omen, and this ſacred verſe came forth as a ſign, "TRULY WE "HAVE APPOINTED THEE VICEGERENT UPON "EARTH." And I took this omen as a favour from heaven; and I formed meaſures for reducing to ſubmiſſion thoſe Ameers who thought themſelves the partners of my fortune and dominion.

AND I firſt went to the ſtation, and to the dwelling, of Ameer Haujee Burlaus, and I united him with me.

AND Ameer Sheikh Mahummud, the ſon of Biaun Suldoze, was always drinking wine and ſtrong ſpirits; and in the end the wine deſtroyed him, and he departed from the world, and I took poſſeſſion of his lands.

† One of thoſe Derviſhes who profeſſed ideotiſm. The Eaſt is full of this kind of Santons, who are held in great veneration by the Mahummudans.

بخود کنکاش کردم که چون خدا
یک است ولا شریک له است پس کدخداي ملک
وي تعالي وتقدس هم باید که یکی باشد
درین وقت بابا علي شاه نزد من آمده
کفت تیمور تنکري تعالي فرموده که اکر در زمین
وآسمان دو خدا باشد کار عالم بفساد انجامد ومن
بسخن وي هدایت یافتم

وبقران مجید فال کشادم این آیة
کریمه بفال آمد که انا جعلناک خلیفه في الارض
واین فال را شکون* کرفتم ودر مطبع ساختن امراي
که خودرا شریک دولت وسلطنت میدانستند
کنکاشها کردم

واول بمنزل ویورت امیر حاجی برلاس
رفته ویرا بخود متفق ساختم
وامیر شیخ محمد پسر بیان سلدوز
چون همیشه بشراب وخمر مشغول بود آخر شراب
ویرا کلو کیر ساخت وعالم را وداع نمود ولایت اورا
بتصرف در آوردم

وامیر

And Share Behraum, who had ſeparated from me and returned to his tribe, and remained in a ſtate of diſobedience; to him I gave encouragement, and called him unto me. And he came with his tribe, and ſubmitted to my authority. And I made him my ſervant, and I conferred a province upon him.

And there was relationſhip between me and Ameer Hooſſein: and although I treated him with affection and with kindneſs, he was not my friend; and he even took from me the country of Bullukh and the caſtle of Shaudumaun. And I alſo, for the ſake of his ſiſter who was in my houſe, regarded it not. And I ſhewed ſuch kindneſs unto him, that the Ameers who were in a ſtate of enmity with me, ſubmitted to my authority. But Ameer Hooſſein ſtill acted towards me with treachery and fraud, and ſought to overthrow me: even until I reſolved that I would force him to ſubmiſſion by the edge of the ſword.

And when I became the lord of the land of Tooraun, and had made clean the kingdom of Mauwur u Nuhur from the abominations † of the Ouzbuks; certain of the Ameers of Auloosaut ſubmitted not to my government. And they, with their tribes, diſſembled with me. And certain of my Ameers ſpoke in their behalf, ſaying, "Since we are all partners of the ſame fortune, they muſt be conſidered as the partners of thy fortune alſo." But their words made no impreſſion upon me.

AND

† Literally, the weeds and the briars.

وشیر بهرام که جدا شده بالوس خود

رفته بود ودر مقام تمرد مي بود ویرا استمالت داده طلب نمودم ووي بالوس خود آمده اطاعت مرا قبول کرد وملازم خود ساخته ولایتي بوي ارزاني داشتم

وچون میانهء من وامیر حسین خویشي

بود من هرچند مروت ومدارا کردم دوست من نشد تا آنکه ولایت بلخ وحصار شادمان را از من کرفت ومن هم بخاطر همشیرهء وي که در خانهء من بود مضایقه نکردم وچندان بوي مدارا کردم که امراي که با من در مقام مخالفت بودند مطیع من کشتند لیکن امیر حسین همیشه در مقام شکست من ومکر وفریب با من مي بود تا آنکه کنکاش کار وي چنین کردم که بضرب شمشیر ویرا مطیع فرمایم

وچون بر ولایت توران مستولي کشتم

وولایت ماورالنهر از خس وخاشاک وجود اوزبکان پاک ساختم بعضی از امراي اولوسات سر باطاعت من فرود نیاوردند وهریک با قبایل خود نازش میکردند وبعضي از امراي من سفارش ایشان میکردند که چون همه شریک دولت اند ایشانرا نیز شریک دولت باید دانست لیکن سخنان ایشان در غیرت سلطنت اثر نمي کرد

بخود

that I ſhould render the Ameers obedient and ſubmiſſive unto me. For each of them thought himſelf a chief of exalted dignity; and each of them deemed himſelf greater than the reſt. And firſt, I named Ameer Hooſſein (the grandſon of Ameer Kurghun) who had exalted the ſtandard of power in Mauwur u Nuhur, the partner of my fortune; and I treated him with attention. And although he outwardly ſhewed friendſhip toward me, yet did he always envy and oppoſe me.

AND he wanted that he himſelf ſhould be eſtabliſhed on the royal throne of Mauwur u Nuhur. And I had no faith in him, and I carried him to the ſepulchre of Khaujeh ſhums u deen, and made him ſwear friendſhip unto me. And he promiſed and ſwore that he would not ſwerve from his engagement.

AND concerning his friendſhip with me, he took an oath three times on the holy book. And when at laſt he broke his oaths, his breach of faith delivered him into my hands.

AND Sheikh Mahummud, the ſon of Ameer Biaun Suldoze, thought himſelf a mighty chief. And I gained his affections by ſoothings; and I brought him with ſeven Kuſhoons to ſubmit unto me, and I made him my ſervant. And to each of the Ameers of thoſe Kuſhoons I gave the command of a province.

AND

وآن کنکاشها این بود که امراي که هریک خودرا
امیر عظیم الشان میدانستند وهریک خودرا از دیکري
بزرکتر میکرفتند مطیع ومنقاد خود کردانم اول
امیر حسین نبیره امیر قزغن که در ماوراالنهر علم
سلطنت برافراخته بود ویرا شریک دولت خود خواندم
وبوي مدارا کردم ووی اکرچه ظاهر بمن اظهار دوستي
میکرد اما همیشه در مقام نفاق وحسد با من مي بود
ومیخواست که خود بر تخت سلطنت
ماوراالنهر متمکن شود وچون بروي اعتماد نداشتم ویرا
بمزار خواجه شمس الدین برده بر دوستي خود قسم
دادم وبمن عهد وقول کرد که خلاف دوستی نکند
وسه مرتبه دیکر قسم بمصحف مجید در
باب دوستی من خورد وچون آخر نقض عهد کرد
نقض عهد ویرا بمن کرفتار ساخت

وشیخ محمد پسر امیر بیان سلدوز خودرا
امیر کلاني میدانست وویرا استمالت دادم وبا هفت
تشون ایل ومطیع خود کردانیدم وملازم خود ساختم
وبهریک از امراي تشونات مذکور ولایتي ارزاني داشتم

وشیر

AND before the forces of Jitteh could gather themſelves together, my ſoldiers diſperſed them; and in the ſkirmiſh many warriors of both ſides were ſlain. And the forces of Jitteh cried out, "Let us flee;" and they fled. And I came up to Ouleaus Khaujeh and ſaid, Yole Boliſhun.† And when he heard my voice, he rallied his forces in wrath; and they returned.

AND there was ſkirmiſhing between my army and his army until the riſing of the ſun. And the quivers were emptied, and the enemy fought flying. And they fled even to the diſtance of four furſungs, where their tents were pitched; and they halted there in a broken condition. And I alſo drew in the reins from purſuing them, and came down‡ in the place where I was.

WHEN the forces of Jitteh ſaw that they were broken and defeated, they ventured not to renew the fight. And I ſpread my ſoldiers round the camp of Ouleaus Khaujeh, and I fought with them continually: even until Ouleaus Khaujeh, from extreme neceſſity, croſſed the waters of Khujjund. And I alſo left off purſuing them, and I returned victorious and triumphant to Mauwur u Nuhur.

AND I deliberated concerning the eſtabliſhment of my power; and my deliberations were theſe —

† A Mogul expreſſion of ſalutation, the preciſe meaning of which is not known. ‡ i.e. encamped on the ſpot where he had arrived.

وتا لشکر جته خودرا جمع سازند بهادران
من ایشان را متفرق ساختند ودر چپغولش* که شد مردم
جنکي از طرفین کشته شدند ولشکر جته الغرار کفتند
وکریزان شدند ومن خودرا بالیاس خواجه رسانیده یول
بولشن* کفتم وچون آواز من بمسامع الیاس خواجه
رسید وي از روي غضب لشکر خودرا نهیب داد
ولشکریان وي بر کشتند

وتا طلوع آفتاب میانه لشکر من ولشکر
وي جنک چپغولش* بود وترکشها خالی شد وغنیم
جنک در کریز میکردند تا آنکه در چهار فرسنکي که
یورت ایشان بود شکسته حال رفته نزول نمودند ومن
هم از تعاقب ایشان عنان باز کشیدم ودر همان سر
زمین فرود آمدم

چون لشکر جته خودرا مغلوب ومقهور
دیدند دیکر بجنک مبادرت ننمودند ومن سپاه خودرا
بر دور اردوي الیاس خواجه متفرق ساختم ومحاربات
ومجادلات مینمودم تا آنکه الیاس خواجه از روي اضطرار
از آب خجند کذشت ومن هم تعاقب ایشان را
کذاشته مظفر ومنصور بماوراالنهر مراجعت نمودم

ودر استقلال سلطنت خود کنکاشها کردم
وآن

intention was this — that they might bring me down from the mountain apart, and aſſault me. Book I.

And the chiefs of the advanced guard, whom I had defeated, had fled unto Ouleaus Khaujeh for ſhelter; and he had reproved them.

And they ſaw at this time, that I had diſcovered their intentions; and that I came not down from the hill: and from neceſſity they turned back, and came upon me.

And I found it was good, that I ſhould draw up my forces on the declivity of the hill, and enter into battle. And when the army of Jitteh advanced, and came up on the ſlope of the hill, and were unable to act, I gave orders to my warriors, that they ſhould annoy the enemy with flights of arrows. And they wounded numbers of the foe. And as the night was come, the forces of Jitteh ſaw that they could effect nothing: and they encamped on the ſkirts of the hill, that they might ſurround it. And in that night I reſolved thus — that forming my army into four ſquadrons, I myſelf would aſſault them by ſurpriſe. And when this reſolution was impreſſed on the hearts of my Ameers, I mounted my horſe, and I aſſaulted the enemy in four different places unawares, toward the morning.

من کنکاش ایشانرا در یافتم که مطلب ایشان اینست
که مرا از کوه جدا بمیدان در آورند وجنک اندازند

وامرای هراول را که شکست داده بودم
ایشان بالیاس خواجه پناه برده بودند ووی ایشان را
سرزنش کرده بود
درین وقت دیدند که من از کنکاش
ایشان واقف شده ام واز کوه بیرون نمی آیم بالضرورة
برکشته بر سر من تاخت آوردند

ومن کنکاش چنین یافتم که در دامن
کوه افواج خودرا تزوک سازم وبجنک در آیم چون
لشکر جته آمده بدامن کوه در آمدند ومعطل شدند
بهادرانرا امر نمودم که مخالفان را بشپهء تیر کرفتند
وبسیاري از مخالفان را زخمدار ساختند وچون شب
شد ودیدند که کاري نتوانستند ساخت در دامن کوه
فرود آمدند که کوه را محاصره نمایند من در آن
شب چنین کنکاش یافتم که لشکر خودرا چهار فوج
ساخته بذات خود بر ایشان شبخون آورم چون این
کنکاش دل نشین امراي من شد تریب بصبح سوار
شدم واز چهار طرف بر مخالفان شبخون آوردم

وتا

AND the land in which I had pitched my tents was a peninſula: and it had water on three ſides. Some tents, which were without the peninſula, were plundered by the forces of Jitteh: and the people that were without, came and entered into the peninſula. Book I.

AND I formed my troops in order, and went and ſtood on the neck of the peninſula: but the enemy were fearful, and they did not advance to the attack.

AND I tarried ten days in that peninſula; and I afterwards came forth from thence, and pitched my tents † on the border of the river. And I ſat down oppoſite to the army of Jitteh for the ſpace of one month; even till they were ſeized with fear, and returned back. And I croſſed the river, and came down in their camp, and ſent forces to purſue them.

THE TENTH DESIGN which I formed for the advancement of my power, was this.

WHEN I had broken the forces of Jitteh, I ſaw it was good that I ſhould go and ſubdue the country of Buddukhſhaun, and extend my dominions. And I marched from the border of the river, and encamped at the place called Khullum.

AND Ameer Hooſſein, the grandſon of Ameer Kurghun, whoſe ſiſter was in my houſe, came;

† Literally, temporary huts or cantonements.

 and

وزميني كه در آن نزول نموده بودم جزيره
بود واز سه طرف آب داشت چند خيمه كه بيرون
جزيره بودند بتاراج لشكر جته رفتند ومردم بيرون
آمده داخل جزيره شدند

ومن استعداد جنگ كرده آمده در كنار
جزيره ايستادم چون چشم غنيم ترسيده بود وبجنگ
مبادرت ننمودند

ومن تا ده روز در آن جزيره اقامت
نمودم وبعد از آن از جزيره بر آمده در كنار آب
آلجوتها* زده تا مدت يكماه در برابر لشكر جته نشستم
تا آنكه غنيم هراس يافته مراجعت كرد ومن از آب
گذشته در منزل ايشان فرود آمدم وفوجي را بتعاقب
ايشان فرستادم

كنكاش دهم كه در استقامت سلطنت
خود كردم اين بود

كه چون لشكر جته را شكست دادم
صلاح كار خود درين ديدم كه رفته ولايت بدخشان را
مسخر سازم وامور سلطنت خودرا رواج دهم واز كنار
آب كوچ كرده در موضع خلم نزول نمودم

واميـر حسين نبيره امير ترغن كه
همشيره

being the Hurrauvul,* were advancing) and I overpowered them at the ſecond charge, and I drove them back to the head of the bridge of Sungheen, which was the ſtation of Ouleaus Khaujeh. Book I.

And as the night was come, I pitched my tents on the ground where I was, and I counſelled with myſelf, that I would not let the plain of battle cool; but that I would charge quick and hot on the army of Ouleaus Khaujeh: and they were near thirty thouſand.

And I conſidered, that if I was guilty of delay, ſomething might come to paſs, which might cauſe me to ſtand in need of aſſiſtance. And although Ameer Hooſſein was encamped behind me, I did not cauſe myſelf to ſtand in need of his ſupport; but by ſkilful meaſures I defeated the forces of Ouleaus Khaujeh, and the men of Jitteh.

The thirteenth design which I formed, (in defeating the army of Jitteh and Ouleaus Khaujeh) was this. Design XIII.

First, I ſaw it was good, that by a body of my victorious army, I ſhould confine and make uſeleſs the people of Jitteh: and for this purpoſe I ſtationed Ameer Muviud Arlaut, and Ouj Kurrau Bahaudur, and Ameer Mooſi, with two thouſand horſemen, at the head of the bridge of Sungheen, oppoſite to Ouleaus Khaujeh.

* Advanced guard.

And

هراول شده می آمدند رسیدم ودر حمله دوم ایشانرا
مقهور ساختم وتا کنار پل سنکین که منزل الیاس
خواجه بود هزیمت دادم

چون شب در آمد بسر زمینی که رسیده
بودم نزول نمودم با خود کنکاش کردم که میدان جنک
افسرده نکردانم وکرم کرم بسر لشکر الیاس خواجه
که قریب به سی هزار اند ترکتاز آورم
وکنکاش کردم که اکر توقف نمایم
مبادا امري روي دهد که در علاج آن محتاج کومک
کردم با آنکه امیر حسین در عقب منزل داشت لیکن
من خودرا بمدد وي محتاج نکردانیدم وبه کنکاش
درست لشکر الیاس خواجه را شکست دادم

کنکاش سیزدهم که در شکست دادن
لشکر جته والیاس خواجه نمودم این بود
که اول لشکر الیاس خواجه را بجمعي
از انواج قاهره مقید ومعطل نکاهدارم بدین جهته امیر
موید ارلات واوج قرا بهادر وامیر موسي را با دو هزار
سوار بر سر پل رو بروي الیاس خواجه
نکاهداشتم . ومن

between hope and fear, and I appointed a Kotul * to each. Book I.

AND I raiſed the hopes of all my ſoldiers by gifts and by preſents: and I drew them over unto me by kind words, and by an open countenance. And the ſervices which they had done, I extolled ten-fold, and made them joyful: even until thoſe who were with me, and thoſe who were againſt me, all joined with me firmly. And they took an oath, that in ſupporting me, and in devoting their lives unto me, they would not be wanting.

AND when my heart was at reſt concerning my army, I prepared for the war of Ouleaus Khaujeh. And in defeating him, and in planning the order of battle, thus I determined — that I would uſe ſpeed, and that I would go down upon them before they were aware.

AND concerning this I opened the holy book for an omen; and this ſacred verſe came forth as a ſign, "How oft do the weak vanquiſh the powerful by "the permiſſion of Almighty God!"

AND when I had obtained this token, I formed my ſoldiers in order, and I divided them into ſeven ſquadrons, and I ſet out. And I came in the morning upon Tughulluk Suldoze and Ki Khiſſero, (who, being

among his Ameers, by placing a ſpy (for ſuch was the Kotul) over the conduct of each of them, but made every province anſwer the purpoſe of [sa]tisfying *two* inſtead of *one* of his Ameers.

وبيم نكاهداشتم واز براي هريكي كوتلي * تعين كردم
وسـايـر سپاه را به لقمه وخرقه اميدوار
كردانيدم وبشرين زباني وكشاده روي ايشانرا فريفته
خـود سـاختم وخدمات ايشانرا يكى بده باز نموده
خـوشـدل كردانيدم تا آنكه موافق ومنافق همكى
بمن متفق كشتند وعـهـد بستند كه با من در
موافقت وجانسپاري بتقصير راضي نشوند

چـون خاطرم از لشكر جمع شد مستعد
جنك الياس خواجه شدم ودر دفع ايشان وروش جنك
چنين كنكاش كردم كه پيش دستي بكار برم وتا
ايشانرا خبر شود بر ايشان تركتاز آورم
دريـن باب بقران مجيد فال كشادم
اين اية كريمه بفال آمد كم من فية قليلة غلبت
فية كثيرة باذن الله
وچـون ايـن بشارت يافتم لشكر خودرا
تـزوك كرده وهفت فوج مرتب ساخته روان شدم بر
وقت صبح بـر سـر تغلق سلدوز و كى خسرو كه

* *Kotul* is a Mogul word, and ſignifies one appointed to ſucceed to the government on the death or diſmiſſion of the governor. By this artful policy he not only ſecured his authority over the provinces which he divided among

vants) had taken the command of ſix thouſand horſemen of Jitteh, and were bringing them down upon me. And when this news reached the ears of my people, the terror of their hearts was increaſed, and they were ſore afraid. But I found that Ameer Jaukoo, and Eekoo Timour, and Ameer Soolamaun, and Ameer Jullaul u deen were with me. Book I.

THE TWELFTH DESIGN which I formed (in uniting the hearts of my people) was this. DESIGN XII.

I CALLED unto me in private Ameer Jaukoo and Eekoo Timour, and Ameer Soolamaun, and Ameer Jullaul u deen; and I ſought to confederate them with me. And when I retired with them in private, my words with them were theſe — "That I had made them "the partners of my fortune." * And they united firmly in my deſigns.

AND of thoſe who were diſſatisfied, I called each of them unto me in private, and ſpoke to them ſeparately. And thoſe who were covetous and avaricious, I tempted by wealth and by riches; and thoſe who fixed their eyes on dignities, and commands, and governments, among them I ſhared out the countries and the provinces which I had ſubdued: and I kept them all ſuſpended

wur u Nuhur, certain principalities ſhould be given to them, and rendered independent of the crown.

بودند شش هزار سوار جنه سر کرده بر سر من مي
آورند چون این خبر بمسامع لشکر من رسید تفرقه
خاطر ایشان بیشتر شد واندیشناک کشتند لیکن
امیر جاکو وایکو تیمور وامیر سلیمان وامیر جلال
الدین را بخود یافتم

کنکاش دوازدهم که در باب اتفاق
لشکر خود کردم این بود

که امیر جاکو وایکو تیمور وامیر سلیمان
وامیر جلال الدین را بخلوت طلب داشته خواستم
ایشانرا بخود متفق کردانم چون بایشان خلوت
کردم سخن بدیشان این بود که ایشانرا شریک
دولت خود ساختم تا بر عزیمت خود راسخ شدند

وطایفه که در مقام بي اتفاق بودند
یک یک را بخلوت طلب داشته جداکانه صحبت
داشته آنهاي که حریص وطماع بودند بمال ومنال
فریفته ساختم وکروهی را که نظر بر جاه ومنصب
ومملکت داشتند انچه از ملک وولایت مسخر من
شده بود بدیشان نامزد کردم وهمه را در میانه امید

* This expreſſion occurs in ſeveral places, and is very obſcure. Perhaps it means, that if he ſucceeded in his views on the kingdom of Mau-

وبیم wur

AND I went and ſojourned in the paſture-lands of the Duſht of Koulauk. And I appointed ſpies, that they ſhould go and bring news of the armies of Jitteh and of Ouleaus Khaujeh. Book I.

AND after ten days the ſpies brought back intelligence, ſaying; "The Ameers of Jitteh (and the firſt of them is Kooch Timour, the ſon of Begchuck; and the ſecond of them is Timour Noubukaun; and the others are Saureek Bahaudur, and Shungoom, and Tughulluk Khaujeh, the brother of Khaujee Beg) with twenty thouſand horſemen, have pitched their tents from the town of Khillautee even to the bridge of Sungheen."

AND they ſent an ambaſſador unto me, that they might know my ſituation and the ſtrength of my army. And I drew out my army twice in the ſight of the ambaſſador, and diſmiſſed him.

AND I ſaw my advantage in this, that I ſhould ſet out after the ambaſſador: but I found that my forces were not united with me. And to make them unanimous, I ſaw it was good that I ſhould ſhew kindneſs to ſome, and that with ſome I ſhould diſſemble; and that I ſhould tempt ſome by riches, and ſoothe ſome by perſuaſions, and promiſes, and engagements.

AND at this time news arrived, that Tughulluk Suldoze, and Ki Khiſſero (who were of my ſervants)

ومن رفته در جلکاي دشت کولک

اقامت نمودم وجاسوسان تعین کردم که رفته از لشکر

جته والیاس خواجه خبر آورند

وجاسوسان بعد از ده روز خبر آوردند

که امراي جته اول ایشان کوج تیمور پسر بیکچک

است ودوم ایشان تیمور نوبکان است وساریق بهادر

وشنکوم وتغلق خواجه برادر حاجي بیک با بیست هزار

سوار از موضع خلاتي تا پل سنکین نزول نموده اند

وایلچي نزد من فرستادند که احوال مرا

ولشکر مرا بخاطر آورند من لشکر خودرا دو باره بنظر

ایلچي در آوردم وایلچي را رخصت دادم

وکنکاش خودرا دربن یافتم که متعاقب

ایلچي روان شوم لیکن لشکر خودرا بخود متفق ندیدم

ودر متفق ساختن لشکر خود کنکاش چنین دیدم

که به بعضی مروت نمایم وبه بعضی مدارا کنم

وکروهي را بمال فریفته سازم وجمعی را بسخن وقول

وعهد تسلي دهم

دربن حال خبر رسید که تغلق

سلدوز وکي خسرو که از نوکران من

بودند

and we ſaw each other, and we made a feaſt. And I found it was right, that I ſhould go on towards Buddukhſhaun. And when I came to Kunduz, I halted in that place until the chiefs of the people of Yeurldaiee came together and joined me. And I gave to each of them a robe of honour, and I encouraged them. Book I.

AND when the news of the order and the ſtrength of my forces arrived to the princes of Buddukhſhaun, they prepared for war. And I ſaw it was good that I ſhould be quick, and break their power, before they could gather their army together. And I marched with expedition, and I came to Taulkhaun.

AND when the news of my arrival at Taulkhaun reached the ears of the princes, they came in at the avenue of peace and ſaw me. I was ſatisfied with my own deliberations, and ſaw that I had not done wrong. And my power was eſtabliſhed in the country of Buddukhſhaun; and many of the ſoldiers of Buddukhſhaun came unto me and choſe my ſervice.

THE ELEVENTH DESIGN which I formed for extending my power, was this. DESIGN XI.

WHEN the princes of Buddukhſhaun came and ſubmitted to my authority, I turned towards Khuttulaun. And when I came into the kingdom of Khuttulaun, Boulaud Booghau and Share Behraum, on account of the ill conduct of Ameer Hooſſein, ſeparated and returned to their tribes.

همشيره وي در خانه من بود آمده باهم ملاقات
نموديم وطويهاي داديم وكنكاش دربن يافتم كه
روانه بدخشان شوم چون بقندز رسيدم در آن موضع
اقامت نمودم تا آنكه سرداران ايل يورلداي جمع آمده
بمن پيوستند وبهريك خلعتي داده تسلي نمودم

چون خبر اراستكي فوج من بشاهان
بدخشان رسيد مستعد جنك شدند كنكاش دربن
ديدم كه پيش دستي كرده تا ايشان لشكرهاى خودرا
جمع سازند ايشانرا در هم شكنم وايلغار كرده خودرا
بطالخان رسانيدم
چون خبر رسيدن من بطالخان بمسامع
شاهان رسيد از راه مصالحه در آمده ملازمت كردند
من از كنكاش خود راضي شدم وديدم كه غلط نكرده
بودم وسلطنت من در ولايت بدخشان رواج يافت
واكثري از سپاه بدخشان آمده ملازمت اختيار كردند

كنكاش يازدهم كه در رواج سلطنت خود
كردم اين بود
كه چون شاهان بدخشان با طاعت من
در آمدند متوجه ختلان شدم چون بمملكت ختلان
در آمدم بولاد بوغا وشير بهرام از بد سلوكي امير
حسين جدا شده بالوس خود رفتند

ومن

And I myſelf paſſed over the river with five thouſand horſemen, and came forth on a hill, which was higher than the army of Ouleaus Khaujeh. And I commanded that in the night they ſhould make many fires.

And when the people of Jitteh beheld the fires, and when they ſaw a ſtrong army at the head of the bridge of Sungheen, they were afraid: and the forces of Ouleaus Khaujeh paſſed that night in watching.

And I in that night, on the top of that hill, was employed in humiliations and ſupplications to the throne of Almighty God; and I ſent forth prayers on Mahummud (may the bleſſing of God be upon him, and upon his deſcendants, and upon his companions).

And between ſleeping and waking I heard a voice, as of ſome one ſpeaking to me, ſaying, "Timour, "victory and conqueſt and triumph are thine." And when the morning broke, I prayed with my people.

And I ſaw at this time that Ouleaus Khaujeh and his Ameers were mounted on their horſes, and going troop after troop: and my Ameers and my ſoldiers called for orders to purſue them. And I ſaid unto myſelf, I muſt delay to purſue them until their intentions be known.

And after they had travelled four furſungs, they halted: and I diſcovered their deſign. Behold, their intention

ومن خود با پنج هزار سوار از آب کذشته
بر کوهي که مشرف بر لشکر الياس خواجه بود برآمدم
وفرمودم که شب آتش بسياري برافروزند
وچون آتشها بنظر لشکر جته در آمد وفوج
کلاني در سر پل سنکين ديدند مضطرب شدند وآن
شب را لشکر الياس خواجه بحاضر باش بکذرانيدند

ومن در آن شب ببالاي کوه بعجز ونياز
بدرکاه تنکري تعالي مشغول بودم وصلوات بر محمد
صلي الله عليه وآله واصحابه وسلم ميفرستادم
ودر ميان خواب وبيداري اوازي بمسامع
من رسيد که شخصي ميکويد که تيمور فتح وفيروزي
وظفر تراست چون صبح صادق طلوع کرد نماز
بجماعت ادا کردم

ودرينوقت ديدم که الياس خواجه با امراء
خود سوار شده فوج فوج روان شدند وامرا وسپاه من
در تعاقب نمودن حکم خواستند ومن بخود کنکاش
کردم که در تعاقب نمودن ايشان تاخير بايد کرد
تا مقصد ايشان معلوم شود
چون چهار فرسنک راه رفتند فرود آمدند
من

THE NINTH DESIGN which I formed in eſtabliſhing my regal power, was this.

WHEN I had obtained the victory over the leaders of the army of Jitteh, and the news of my advancing forth, and aſpiring to the throne, was made public throughout the land of Tooraun; I reſolved that I would become a king by generoſity and by liberality. And I ſaw the duration of my power in this, that I ſhould divide among my ſoldiers the treaſures which I had gathered together, both the money and the effects: and that I ſhould firſt ſubdue the caſtle of Kehulkeh.

AND when I had given ſubſiſtence to my army, I put them in order, and I arrived on the border of the waters of Jihoon. And I croſſed at the paſſage of Turmuz; and I ſent out my Kurrauvul * towards the caſtle of Kehulkeh; and I halted ſome days on the border of the waters of Jihoon, expecting intelligence from my Kurrauvul.

AND when Ouleaus Khaujeh heard where I was, he ſent Alchoun Bahaudur, the brother of Begchuck, with a mighty army upon me. And my Kurrauvulaun were negligent, and went to ſleep: and the enemy paſſed by them, and advanced night after night, and came upon me by ſurpriſe.

* Scouts, light troops.

کنکاش نهم که در قوام سلطنت
خود کردم این بود
که چون بر امراي لشکر جته ظفر یافتم وخبر خروج
من بدعوي سلطنت در توران زمین منتشر شد
عزیمت بستم که بداد ودهش فرمان فرما کردم
کنکاش استقامت سلطنت خودرا دربن یافتم که خزانه
که فراهم آورده بودم از نقد وجنس بر سپاه قسمت
نمایم واول قلعه قهلقه را مسخر کردانم

چون لشکر خود را تغار داده تزوک
کردم وبکنار آب جیحون رسیدم واز کذر ترمذ
عبور کردم وقراولان بطرف قهلقه فرستادم ودر کنار
آب جیحون چند روز مقام نمودم ومنتظر خبر قراولان
مي بودم

چون خبر من بالیاس خواجه رسید
الچون بهادر برادر بیکچک را با انواج کران بر سر
من تعیین کرد وقراولان غافل شده بخواب رفته
بودند واز ایشان کذشته وشب بشب آمده بر سر من
شبخون آورد

وزمینی

of glory aſſaulted me and ſaid, Since thou haſt advanced Book I. forth with pretenſions to empire, even this is becoming the dignity and the rank of a king, that thou reſolve on war; and that thou be either victorious and triumphant, or be ſlain in battle.

AND when I had reſolved on this meaſure, I ſaw that the enemy were divided into three bodies; and that they were eager to engage. And I divided my forces into ſeven ſquadrons; and I determined that I would ſend down my ſeven ſquadrons upon them, one after the other. And when the flames of war and of ſlaughter aſcended high, I commanded the advanced guards to take to their bows, and to rain arrows upon the enemy.

AND I commanded the ſquadrons of the front lines of the left and the right wings to go into battle. And I myſelf advanced with the troops of the ſecond lines of the left and the right wings. And in the firſt and the ſecond charge I drove back the ſquadrons of Ameer Aboo Saeed, who was the chief leader of the army of Jitteh.

AND it came to paſs at this time, that Hydur Andookhodee and Munguli Booghau advanced to the fight. And I myſelf oppoſed them face to face; and in the firſt charge I defeated them alſo. And all the forces of Jitteh diſſolved away, and were ſcattered and diſperſed abroad.

THE

بلشکر من برسد دربن حال غیرت کریبان کیر من شد وکفت که چون بدعوي سلطنت خروج کرده لایق شان ومرتبه سلطنت همین است که بر جنک عازم کردي یا مظفر ومنصور شوي یا کشته کردي

چون بربن عزیمت عازم شدم دیدم که غنیم سه فوج شده راه جنک مي طلبند ومن لشکر خودرا هفت فوج ساختم وکنکاش کردم که دفع بدفع افواج هغتکانه خودرا بر ایشان کشاد دهم وچون نایره قتال وجدال بلند شد امر نمودم که افواج هراول بخانه کمان در آمده تیر باران نمایند

وافواج شغاول وچپاول را * امر کردم بچپغولش* در آیند وخود با افواج جرانغار وبرانغار* بحرکت در آمدم ودر حمله اول ودوم فوج امیر ابو سعید که امیر الامراي لشکر جته بود برداشتم

دربن حال حیدر اندخودي ومنکلی بوغا بمبارزت پیش آمدند من خود بایشان رو برو شدم ودر حمله اول ایشانرا نیز متفرق ساختم وتمامي لشکر جته از هم فرو ریخته متفرق وپراکنده شدند

کنکاش

ſent unto me, arrived and ſaw me, and informed me of their approach, that they were coming to ſerve me with a thouſand horſemen. Book I.

And I took their coming for a good omen: and they counſelled me, ſaying, "Thou muſt fall upon "the army of Jitteh by ſurpriſe in the night." And when I mounted my horſe, news was brought that the army of Jitteh was arrived and coming down upon me. And I put my forces in order, and I ſtood over againſt them; and the water was between their army and my army.

And I ſaw it was good, that I ſhould amuſe the enemy with words and with perſuaſions, and extinguiſh the fire of their animoſity with the water of policy, and bring them over unto me.

And I ſpoke to the leader of the army of Jitteh (who was Ameer Aboo Saeed), and that which I ſaid unto him, he took well. But the other leaders oppoſed him and reſolved on war. And the fire of my ſpirit alſo flaſhed forth, and I formed my forces in order of battle.

Design VIII.

The eighth design which I formed (in defeating the army of Jitteh) was this.

I said unto myſelf, "If I fight with the "army of Jitteh, ſeeing they are very many, perhaps evil "may come unto my people." And at this time the ſpirit

of

من فرستاده بودند رسیده ملازمت نمود وخبر رسیدن
ایشان را بعرض رسانید که با هزار سوار بملازمت میرسند

وآمدن ایشان را بر خود شکون* کرفتم

وبر من کنکاش کفتند که شب بر لشکر جته
شبخون باید برد چون سوار شدم خبر رسید که
لشکر جته رسیده می آید من افواج خودرا تزوک
کرده در مقابل ایشان ایستاده شدم وآب درمیان لشکر
ایشان ولشکر من حایل بود

وکنکاش دربن دیدم که مخالفان را
بحرف وحکایت نکاهدارم وآتش سوزش ایشانرا به
آب تدبیر فرو نشانم وایشان را بخود رام سازم

وبسردار لشکر جته که امیر ابو سعید
بود سخن کردم وانچه بوي کفتم قبول کرد لیکن
امراي دیکر مخالفت وي کرده بر جنک قرار دادند
وآتش غیرت من هم شعله کشید وافواج خودرا تزک
کردم

کنکاش هشتم که در شکست دادن
لشکر جته کردم این بود

که با خود کفتم اکر با لشکر جته
جنک کنم چون ایشان بسیارند مبادا چشم زخمي
بلشکر

And even from this place I ſent Tummookeh Bahaudur with three horſemen, that having paſſed over the waters of Turmuz, he ſhould bring intelligence of the army of Jitteh, and inform himſelf of their counſels and deſigns.

And Tummookeh returned after four days, and brought intelligence, ſaying, "The army of Jitteh "is arrived in the land of Turmuz, and they are em-"ployed in rapine and in ſlaughter." When I received this intelligence, I turned the reins of my intention towards the ſtreights of Guz. And I ſaw it was good that I ſhould go into the ſtreights of Guz, and ſojourn there: and ſeizing an opportunity, that I ſhould go down on the army of Jitteh.

And when I came into the ſtreights of Guz, I pitched my tents in the plain of Ilchee Booghau, on the border of the waters of Jihoon. And Ouleaus Khaujeh received news of me, that I was arrived in the ſtreights of Guz; and he ſent his forces upon me.

And in thoſe days intelligence came, that Ameer Soolamaun Burlaus and Ameer Jullaul u deen and Ameer Hindookeh (who were in the army of Jitteh) having turned their faces from the leaders of that tribe, and ſeparated from them with their forces, were arrived at old Turmuz: and Toulaun Booghau, whom they had

واز همین جا تموکه بهادررا با سه
سوار فرستادم که از آب ترمذ کذشته خبر لشکر جته
بیاورد واز اراده وکنکاش ایشان خودرا اکاه سازد
تموکه بعد چهار روز آمده خبر رسانید
که لشکر جته بولایت ترمذ رسیده وبقتل وغارت مشغول
اند چون این خبر بمن رسید عنان عزیمت بجانب
دره کز معطوف داشتم وکنکاش درین دیدم که
رفته در دره کز اقامت نمایم وقابو یافته بر سر لشکر
جته ترکتاز آورم

وچون بدره کز در آمدم ودر میدان
ایلچی بوغا کنار آب جیحون نزول نمودم خبر من
بالیاس خواجه رسید که بدره کز رسیده ام وافواج
خود را بر سر من تعیین نمود

ودرین وقت خبر رسید که امیر سلیمان
برلاس وامیر موسی وامیر جاکو برلاس وامیر جلال
الدین وامیر هندوکه برلاس که در لشکر جته بودند
از امرای جته رو کردان شده وبا لشکر خود جدا
کردیده بترمذ کهنه رسیده اند وتولان بوغا را که نزد
من

make it a place wherein to keep my baggage and my effects. And with this intention I ſet out toward the caſtle of Aulaujou. Book I.

AND Share Behraum had long acquaintance with the governor of that caſtle: and he ſpoke unto me, ſaying, "I will go and I will bring Munguli Booghau "over to our ſide."

AND when Share Behraum went near to the caſtle, he ſent word unto me, ſaying, Munguli Booghau ſayeth, "Since Ouleaus Khaujeh gave this caſtle "in charge unto me, it is far from manhood and from "fidelity that I ſhould come over to Ameer Timour, and "give up the caſtle:" and he refuſed to deliver it up.

BUT thus much came to paſs, that on receiving information of my approach, terror took poſſeſſion of his heart, and he left the caſtle, and he turned his face to flight. And three hundred men of the tribe of Doulaun Jauwun, who were with him in the caſtle, and who from old times were included in the train of my ſervants, came and united themſelves unto me.

AND I arrived at the defile of Souf, and in thoſe days Umlis, the ſon of Toumun Bahaudur, who had come down into the neighbourhood of Bullukh to plunder, received news of my coming; and he came with two hundred horſemen and joined me: and I received him kindly, and I encouraged him.

نگاه داشتن بار وپرتل خود گردانم وبابن عزیمت
روانه قلعه الاجو شدم
وشیر بهرام با وي از قديم اشناي
داشت والتماس كرد كه من رفته منكلي بوغا را
ايل گردانم
وچون شير بهرام بحولي قلعه رفت
مرا پيغام داد كه منكلي بوغا اظهار ميكند چون
اين قلعه را الياس خواجه بمن سپرده از مردي ومروت
دور است كه من بامير تيمور ايل شده قلعه را
بسپارم ودر دادن قلعه اهمال نمود
ليكن اين قدر شد كه از خبر توجه
من واهمه در دل وي جاي كرد وقلعه را گذاشته
رو بگريز نهاد وسه صد مرد از قوم دولان جاون كه
در قلعه با وي بودند واز قديم در سلك ملازمان من
انسلاك داشتند آمده بمن ملحق گشتند

وبموضع دره صوف رسيدم ودرين وقت
املس پسر تومن بهادر كه بحوالي بلخ بجهته تاخت
آمده بود خبر رسيدن مرا شنيد وبا دو صد سوار آمده
ملازمت نمود ومن ويرا تسلي داده مستمال ساختم
واز

I alſo came down from my horſe, and took each of them in my arms. And I put my turban on the head of Tughulluk Khaujeh; and my girdle, which was very rich in jewels and wrought with gold, I bound on the loins of Ameer Sife u deen, and I cloathed Toubuk Bahaudur in my coat. And they wept, and I wept alſo. And the hour of prayer was arrived, and we prayed together. And we mounted our horſes, and came and alighted at my dwelling: and I collected my people together and made a feaſt. Book I.

AND on the next day Share Behraum, who had ſeparated from me in the narrowneſs of his heart, and had reſolved to go into the land of Hind, arrived alſo. And he came into my preſence, and he made excuſes. And I took him into my arms, and I accepted his excuſes; and I treated him with ſuch kindneſs, that he came forth from his confuſion.

THE SEVENTH DESIGN which I formed in the days of enterpriſe, was this. DESIGN VII.

WHEN I ſaw the number of my forces, that they were in all three hundred and thirteen horſemen; I determined with myſelf that I would ſeize on one of the caſtles, and make to myſelf a reſidence. And thus I reſolved, that I would firſt reduce the caſtle of Aulaujou; (and Munguli Booghau Suldoze, on the part of Ouleaus Khaujeh, was in that caſtle,) and that I would make

بغل کرفتم ومندیل خودرا بر سر تغلق خواجه نهادم
وکمربند خودرا که بسیار پر کار وزر بافت بود بر کمر
امیر سیف الدین بستم وجامهء خودرا بر توبک بهادر
پوشانیدم وایشان رفت کردند ومرا هم رفت شد ووقت
نماز دررسید وبجمعیت نمازرا ادا کردیم وسوار شده
وآمده ببیورت نزول نمودیم ومجلس ساخته طوي دادم
وروز دیکر شبر بهرام هم که از روي
خوردي از من جدا شده بود واراده زمین هندوستان
در دل داشت رسید ومرا ملازمت نمود وعذر خواست
ومن ویرا در کنار کرفتم وعذرش را پذیرفتم
وآن قدر مهرباني کردم که از خجالت بر آمد

کنکاش هفتم که در ایام خروج خود
کردم این بود

که چون سان لشکر خود دیدم که
همکي سه صد وسیزده سوار بودند بخود کنکاش
کردم که یکي از قلاع را بدست آورده جاي بودن
قرار دهم وچنین کنکاش کردم که اول قلعه
الاجورا که از جانب الیاس خواجه منکلی
بوغا سلدوز در آن قلعه مي بود مسخر سازم وجاي
نکاه

prefcribed by the law, I lifted up my hands in fupplication. Book I. And in the midft of my fupplication I wept: and I implored Almighty God, that he would deliver me from that wandering life.

AND I had not yet refted from my devotions, when a number of people appeared afar off: and they were paffing along in a line with the hill. And I mounted my horfe, and I came in behind them: that I might know their condition, and what men they were. And they were in all feventy horfemen; and I afked of them, faying, "Warriors, who are ye?" And they anfwered unto me, "We are the fervants of Ameer Timour, "and we wander in fearch of him; and lo! we find him "not." And I faid unto them, I alfo am one of the fervants of Ameer: how fay ye, if I be your guide, and conduct you unto him? And one of them put his horfe to fpeed, and went and carried news to the leaders, faying, "We have found a guide, who can lead us to "Ameer Timour." And the leaders drew back the reins of their horfes, and gave orders that I fhould appear before them. And they were three troops. And the leader of the firft troop was Tughulluk Khaujeh Burlaus, and the leader of the fecond troop was Ameer Sife u deen, and the leader of the third troop was Toubuk Bahaudur. And when their eyes fell upon me, they were overwhelmed with joy; and they alighted from their horfes, and they came and they kneeled, and they kiffed my ftirrup. And

I alfo

اثنـــاي دعــا مرا رقتي دست داد، واز تنكري تعالي
درخواست كردم كه مرا از اين سركرداني نجات دهد

وهنوز از دعا فارغ نكشته بودم كه فوجي
از دور نمودار شد كه از برابر بلندي ميكذرد ومن سوار
شده از عقب آن فوج در آمدم تا احوال ايشانرا معلوم
نمايم كه ايشان چه مردم اند وايشان همكي هفتاد سوار
بودنـد از ايشان پرسيدم كه بهادران شما چه كسانيد
وايشان كفتند ما نوكران امير تيموريم كه بطلب امير
ميكرديم واينك ويرا نمي يابيم ومن بديشان كفتم كه
مـن هم يكى از نوكران امير ام چونست كه شمارا
راهبري كرده بامير برسانم ويكي از ايشان اسپ خودرا
تاختنه ورفته خبر بسرداران برد كه راهبري يافته ايم
كه مارا به امير تيمور رساند وايشان عنان اسپان خودرا
كشيدند وحكم باحضار من نمودند وايشان سه فوج
بودند وسردار فوج اول تغلق خواجه برلاس بود وسردار
فوج دويم امير سيف الدين بود وسردار فوج سيوم توبك
بهادر بود وچون نظر ايشان بر من افتاد بيخود شده از
اسپان خود پياده شدند وآمده زانو زدند وركاب مرا
بوسيدند من هم از اسپ فرود آمدم وهركدام را در
بغل

AND in thoſe days we paſſed our time in hunting, and we proceeded forward. And on the way I beheld a body of men ſtanding on a hill; and their numbers increaſed from time to time: and I halted, and ſent people to obtain intelligence. And they went in among thoſe men, and brought back intelligence, ſaying, "It is "Kurraunchee Bahaudur, the old ſervant of Ameer,* who "with an hundred horſemen hath ſeparated from the ar- "mies of Jitteh, and is wandering in ſearch of thee." I bowed in gratitude to Almighty God, and I ſent orders for Kurraunchee to approach. And he came, and he kneeled before me; and he kiſſed my feet. And I received him with affection, and I placed my own turban on his head. And I went on to the valley of Arſuff. Book I.

AND I came to the valley of Arſuff, and I pitched my tents. And on the next day I mounted my horſe, and entered into the valley. And in the midſt of that valley there was a hill; and the air thereof was very delightful. And I went and dwelt upon that hill; and my people, each of them, pitched their tents in the neighbourhood thereof.

AND on that night, which was a holy night,† I kept watch; and when the morning broke, I was employed in prayer. And after repeating the prayers

* i. e. Timour.

† Friday, the Mahummudan ſabbath.

ودرين ايام بكوشت شكـار اوقـات مـى
كذرانيديم وپيش مي رفتيم ودر اثناء راه ديدم كه
فوجي بر پشته ايستاده وساعت بساعت زياده مي شدند
واستاده قراولان فرستادم تـا خبر آورند وقراولان بآن
جماعت رسيده خبر آوردند كه قرانچي بهادر نوكر
قديم امير است كه با صد سوار از لشكر جته جدا شده
وبطلب امير سر كردان مي كردد من سجده شكر
تنكري تعالي بجا آوردم وامر باحضار قرانچي كردم ووي
آمده زانوزد ودر پاي مرا بوسه داد ومن ويرا تسلي
نمودم ومنديـل خـودرا بر سر وي نهادم ومتوجه دره
ارصف شدم

وبدره ارصـف رسيده نـزول نمودم وروز
ديكر سوار شدم ودر آن دره در آمدم ودر ميان دره
بلندي بود بغايت خوش هوا ومن رفته برآن بلندي
جـاي كرفتم ولشكريان هريك در حوالي آن پشته
فرود آمدند

ومـن آن شـب كـه جمع بود زنده
داشتم وچون صبح بدميد بنماز مشغول شدم وبعد از
اداي نماز دست برداشته بـدعا مـشغـول شـدم ودر
اثناي

AND when I ſaw that the air and the water of that country ſuited not with me, I departed from thence, and I came back to Kurrumſeer; and I ſojourned in that land for two months, until my wounds were healed. Book I.

DESIGN VI.

THE SIXTH DESIGN which I formed in I the days of enterpriſe, was this.

WHEN Kurrumſeer had ſubmitted to my authority, and my wounds were healed, I ſaw it was good that I ſhould go and ſojourn in the mountains on the borders of Bullukh; and having collected an army, that I ſhould proceed to ſubdue the kingdom of Mauwur u Nuhur. And when I reſolved on this meaſure, I departed from thence: and forty horſemen were all that were with me. But they were all reſolute men, and the ſons of reſolute men, and the ſons of Ameers. And I gave praiſe unto God, for that in ſuch diſtreſs ſuch men ſhould come, without purſe and without ſcrip, and follow me, and be obedient unto me. And I ſaid unto myſelf, God Almighty doeth great things for me; ſeeing he hath made ſuch men, even my equals, my ſervants.

AND I went on towards the mountains of Bullukh, and Suddeuk Burlaus (of the race of Yeldureen Kurrauchaur Nouyaun) who was wandering in ſearch of me, met me in the way with fifteen horſemen, and joined me; and I took his coming for a happy omen.

وچون آب وهواي آن ملک را بمزاج خود
موافق نديدم برخاسته به کرمسير آمدم ودر آن ولايت
دو ماه اقامت نمودم تا آنکه زخمهاي من به شد

کنکاش ششم که در وقت خروج خود
کردم اين بود
که چون کرمسير مسخر من کرديد
وزخمهاي من به شد کنکاش دربن ديدم که رفته
در کوهستان سرحد بلخ اقامت نمايم وجمعيت کرده
بتسخير ملک ماورالنهر متوجه شوم وچون بربن کنکاش
عزيمت بستم سوار شدم وهمکی چهل سوار با من بودند
اما همه اصيل واصيل زاده وامير زاده بودند وتنکري
تعالي را شکر کفتم که در چنين پريشاني همچنين
مردم بي زر وبي توشه آمده همراهي واطاعت مرا قبول
کرده اند وبا خود کفتم الله تعالى را بمن کار بسيار
است که اين نوع مردم همسر مرا بمن مطيع ساخته

توکل امير تيمور بر

وبجانب کوهستان بلخ نهضت نمودم ودر
اثناي راه صديق برلاس از اولاد يلدربن قراچار نويان
که بطلب من سر کردان مي کشت با پانزده سوار آمده
بمن ملحق شد ومن آمدن ويرا شکون* کرفتم
ودربن

thouſand horſemen alſo, Toork and Taucheek, were gathered round me; and the country of Kurrumſeer ſubmitted to my authority. Book I.

AND at this time I reſolved that I would invade the province of Seiſtaun. And when the ruler of Seiſtaun received accounts thereof, he ſent offerings and rich gifts unto me, and he demanded ſuccour, ſaying, "Certain of my enemies have oppreſſed me, and they "have ſeized upon my lands, and upon ſeven caſtles.— "If the hands of my enemies be withdrawn from my "dominions, I will advance ſix months wages to the ſol-"diers."

AND I ſaw it was good that I ſhould turn the reins of my intentions toward Seiſtaun. And of the ſeven caſtles which were in the hands of his enemies, I ſubdued five caſtles by force and by aſſault. — And fear found admiſſion into the heart of the ruler of Seiſtaun, and he made his enemies his friends; and they ſaid among themſelves, "If Ameer Timour tarry in this country, the province of Seiſtaun will paſs out from our hands." And they gathered together the ſoldiers and the people of all the country of Seiſtaun, and they came upon me.

AND when I ſaw that the ruler of Seiſtaun fulfilled not his engagement, I was without remedy; and I advanced toward them, and gave them battle. And an arrow came and pierced my arm, and another arrow alſo came upon my foot, but in the end I obtained the victory over them.

AND

رجوع آوردند و تریب بهزار سوار از ترک وتاچک نیز بر
من جمع شد وولایت کرمسیر مسخر من کشت
ودر این وقت کنکاش کردم که بر
ولایت سیستان ترکتاز آورم وچون خبر بوالی سیستان
رسید ارمغان وساوري* فرستاد وطلب مدد کرد که
جمعي از دشمنان بر من ظلم کرده وملک مرا با هفت
قلعه متصرف شده اند اکر دست دشمنان از ملک
من کوتاه شود شش ماهیه علوفه سپاه را برسانم
وکنکاش دربن دیدم که عنان عزیمت
بجانب سیستان معطوف دارم واز هفت قلعه که
دشمنان وي متصرف شده بودند پنج قلعه را جبرا
وقهرا کرفتم در دل والي سیستان هراس راه یافت
ودشمنان خودرا با خود دوست کرد وبا خود کنکاش
کردند که اکر امیر تیمور دربن ملک اقامت کند ملک
سیستان از دست ما بدر خواهد رفت وسپاه ورعیت
تمامي مملکت سیستان حشر کردند وبر سر من آمدند
وچون دیدم که والي سیستان بعهد
خود وفا ننمود ناچار شدم وسر راه بر ایشان کرفته
قتال وجدال نمودم وتیري آمد وبر بازوي من خورد
ونیز یک تیر دیکر بر پاي من رسید آخر بر ایشان
ظفر یافتم

وچون

me. And on the road I took horſes from among the droves of the Toorkummaun; * and I mounted my foot-ſoldiers thereon. Book I.

And I came and I encamped at Atcheghi in the hilly grounds on the banks of the waters of Amu-veah: in this place my family, and Mubauruk Shaah, and Siud Hooſſun, and all thoſe whom I had left in the environs of Bokhaura, came and joined themſelves unto me. And Timour Khaujeh Aghlaun and Behraum Jul-lauir, with their forces, came and ſerved me; and near a thouſand horſemen were gathered round me. And I de-liberated with myſelf, and I ſet out from thence towards Baukhtur Zemeen and Kundahaur, and I ſubdued thoſe countries.

The fifth design which I formed in the days of enterpriſe, was this. Design V.

When I departed towards Kundahaur and Baukhtur Zemeen, I came to the border of the river of Hiremun, and I ſojourned there, and I made for my-ſelf an habitation; and I tarried ſome days on the border of that river to refreſh my people.

And at this time the ſoldiers and the in-habitants of Kurrumſeer came in unto me; and near a

Kuſh. Vide Timour's full account of this tranſaction in the Fragment of his Hiſtory. pag. 355. l. 5. MS. Hunter.

thouſand

کردند ودر اثناي راه چند اسپ از گله ترکمانان
بدست آوردم وپیادگان خودرا سوار ساختم

وآمده در موضع اچیغي در کنار آب
آمویه در زمین پست وبلند نزول نمودم ودر همین
جاي اهل حرم ومبارک شاه وسید حسن وجماعه را
که در حوالي بخارا گذاشته بودم آمده بمن ملحق
شدند وتیمور خواجه اغلان وبهرام جلایر با افواج خود
آمده ملازمت نمودند وتریب هزار سوار نزد من جمع
آمدند واز اینجا خود با خود کنکاش کرده روانه باختر
زمین وقندهار شدم وآن ملک را مسخر گردانیدم

کنکاش پنجم که در ایام خروج خود
کردم این بود
که چون بجانب باختر زمین وقندهار
روان شدم بکنار آب هیرمن رسیدم ونزول نمودم
وبورتي بجهته خود ساختم وچند روز بتیمارداري سپاه
در کنار آن آب توقف نمودم
ودر این وقت سپاه ورعیت ولایت گرمسیر

* It may be proper to obſerve, for the credit of Timour, that before he took thoſe horſes, he enquired out the owners and ſent for them, and gave them a written order for their value. This happened in the principality of Kuſh.

رجوع

They all approved of my counſel and my deſign; and having repeated the prayer of ſucceſs on our attempt, I proceeded forward. And I diſperſed thoſe two hundred people in the environs of Bokhaura, and I ſecreted Aljaié Turkaun Aughau, the ſiſter of Ameer Hooſſein, in that place; and I advanced toward Summurkund.

And Tumookeh Kouchein met me on the way with fifteen horſemen, and joined me. And I communicated my ſecret unto him, and ſent him to Mubauruk Shaah. And entering myſelf among the tribes, I confederated with me near two thouſand of the people: and whenever I exalted the ſtandard of empire in Summurkund, they were to join me.

And I entered the city of Summurkund under the cover of the night; and going to the dwelling of my eldeſt ſiſter Kuttulugh Turkaun Aughau, I ſojourned therein. And I was buried in thought and reflection night and day. And I paſſed forty eight days undiſcovered; until at length certain of the inhabitants gave information of my arrival, and my ſituation was near to be revealed. I was without remedy; and with fifty horſemen, who were with me in the city, I came forth from Summurkund by night, and I proceeded toward Khauruzm: and certain of the foot-ſoldiers alſo came with me

ایشان همکي این کنکاش وتدبیر مرا
پسندیدند ودرین عزیمت فاتح خوانده روان شدم
وایسن دو صد کس را در حوالي بخارا متفرق ساختم
والجاي ترکان آغا همشیره امیر حسین را پنهاني در
آن موضع کذاشتم ومتوجه سمرقند شدم

وتیموکه توچین با پانزده سوار آمده در
راه بمن ملحق شد وراز خودرا بوی کفته ویرا نزد
مبارک شاه فرستادم وخود میان الوسات در آمده قریب
دو هزار کس را با خود متفق ساختم که هرکاه در
سمرقند علم سلطنت برافرازم ایشان خودرا برسانند

وشب پنهانی داخل شهر سمرقند شدم
وبخانه قتلغ ترکان اغاي خواهر کلان خود رفته
نزول نمودم وشب وروز در فکر وتدبیر بودم وچهل
وهشت روز پنهاني کذرانیدم تا آنکه بعضي از اهالي
شهر بر آمدن من اطلاع نمودند ونزدیک بود که
سر من فاش شود ناچار با پنجاه سوار که در شهر
با من بودند شب از سمرقند بر آمده بطرف خوارزم
متوجه شدم وجمعي از پیادکان هم با من رفاقت
کردند

And I ſaw that my ſafety conſiſted in this — that I ſhould come forth from that place, and that I ſhould ſojourn in the deſart, far from the habitations of men; until an army, which is the ſinews of Empire, ſhould be gathered around me.

AND I journeyed from that place toward Khorauſaun; and Mubauruk Shaah Sunjuri, the governor of Maukhaun, came to me on the way with an hundred ſoldiers, and preſented ſome choſen horſes to me: and certain of the deſcendants of the prophet and of the inhabitants alſo came in unto me; and near two hundred men, horſe-men and foot-men, joined me in the deſart.

AND at this time Mubauruk Shaah, and Siud Hooſun, and Siud Zeau u deen ſaid unto me, "Our tarrying in this deſart is the cauſe of our diſtreſs; "we muſt go from hence, and we muſt ſeize on ſome "Province for an habitation." And I deliberated with myſelf, and I ſaid unto them, "This meaſure occurreth "to my mind — that we advance towards Summurkund, "and that I diſperſe you in the ſecure places of Bokh-"aura; and that I myſelf go into the parts adjacent to "Summurkund, and enter among the people and the "tribes, and unite them with me: and having collected "an army, and called you unto me, that I encounter "Ouleaus Khaujeh and the forces of Jitteh, and ſubdue "the kingdom of Mauwur u Nuhur."

تطاول بر من دراز كنند وخبر مرا در اوزبكان
فرستند وصلاح حال خود در اين ديدم كه از آن موضع
بر آيم ودر صحراي كه از معموره دور باشد نزول نمايم
تا آنكه لشكر كه بازوي سلطنت است نزد من جمع آيد

واز آن موضع بجانب خراسان متوجه شدم
ودر راه مبارك شاه سنجري حاكم ماخان با يكصد
سوار نزد من آمد واسپان خوب پيشكش كرد وجمعي
از سادات واهالي نيز بمن ملحق گشتند وقريب دو
صد نفر سوار وپياده در آن صحرا با من همراه گشت

ودرينوقت مبارك شاه وسيد حسن وسيد
ضياء الدين بمن عرض كردند كه توقف نمودن درين
صحرا باعث پريشاني است بطرفي بايد رفت وولايتي
جهت بودن مسخر بايد ساخت ومن خود بخود
كنكاش كردم وبا ايشان گفتم كه بخاطرم اين كنكاش
رسيده كه متوجه طرف سمرقند شويم وشهابانرا در موضع
مضافات بخارا متفرق سازم وخود بحوالي سمرقند رفته
وبهيان اهل والوسات در آمده ايشانرا بخود متفق سازم
ولشكري جمع ساخته وشهابانرا طلب داشته با لشكر جته
والياس خواجه درافتم ومملكت ماوراالنهر را مسخر سازم

ايشان

AND I ſet out toward the deſart of Khauruzm, and twelve horſemen united themſelves unto me. And after two days I came to an inhabited place, and I alighted at one of the dwellings thereof. And certain of the Toorkummauns, who were in that place, gave a loud ſhout,* and ruſhed upon me. And I ſecured the ſiſter of Ameer Hooſſein in the houſe, and I aſſaulted thoſe people in my own perſon. And at this time a man among the Toorkummauns, whoſe name was Haujee Mahummud, knew me again; and he exclaimed aloud, "It is Ameer "Timour." And he ordered the people to deſiſt, and he kneeled before me. And I received him kindly, and I placed my turban on his head; and he came with his brethren, and was my ſervant. Book I.

THE FOURTH DESIGN which I formed in the early days of my power, was this. DESIGN IV.

WHEN ſixty horſemen were gathered round me, I reflected with myſelf, that if I continued in the place where I then ſojourned, perhaps the inhabitants thereof might extend the hand of treachery over me, and ſend news of my condition to the tribe of Jitteh.

in this work, are not to be found in any Lexicon, and are conſequently unknown. Where the probable ſenſe is diſcoverable from the context, as in the preſent caſe, an interpretation is given in the tranſlation; and whereever the meaning is beyond the reach of conjecture, the Mogul word is retained in the verſion; its origin in both caſes being marked for the benefit of the Perſian ſcholar. See note on pag. 34.

وبجانب بيابان خوارزم روان شدم

ودوازده سوار بر سر من جمع آمدند وبعد از دو روز
بموضعي رسيدم ودر خانه نزول نمودم وجمعي از
تركمانان كه در آن موضع مي بودند اغري* كفته
بر من حمله آوردند ومن همشيره امير حسين را در
خانه مضبوط ساختم وبذات خود بر آن جماعه حمله
كردم ودر اين وقت شخصى حاجي محمد نام كه
در ميان تركمانان بود مرا بشناخت وفرياد بر آورد
كه امير تيمور است ومردم را از جنك منع كرده زانوزد
ومن ويرا تسلي كردم ومنديل خود را بر سر وي
نهادم ووي آمده با برادران خود ملازم من شد

كنكاش چهارم كه در اوايل سلطنت

خود كردم اين بود

كه چون شش سوار نزد من جمع
آمدند بخود كنكاش كردم كه اكر در موضعي كه
رسيده بودم اقامت نمايم مبادا اهل آن موضع دست

* The word thus tranflated is in the original *Aghuri*, and evidently of Mogul origin. The Mogul language is, in this work and in moft other oriental authors, called *Toori Zubaun* and *Zubaun a Toorki*, or the language of the Toorks. But notwithftanding the language, known in Europe by the name of Turkifh, muft have been derived from the fame origin, this and feveral other Mogul words retained by the Perfian tranflator

تطاول in

wandered to and fro in the deſart of Khauruzm, until on a certain night I alighted at a well. And even in that night the three faithleſs Khorauſauni * ſeized on three horſes, and mounted them and fled: and four horſes only remained for ſeven people, and my diſtreſſes were very great: but I was ſtrong of heart, and I lamented not over my misfortunes.

AND I departed from the well; and at this time Aali Beg Choun Ghoorbauni came upon me, and he carried me away, and confined me in a habitation filled with vermin, and placed a guard over me, and kept me impriſoned for ſixty and two days.

it doesn't seem to be the correct translation

AND I deliberated with myſelf, and aided by the aſſiſtance of Almighty God, with the ſtrength of the arm of vigour I wreſted a ſword from my guards and I ruſhed upon them: and the guards turned their faces to flight, and I went and ſtood before Aali Beg. And he was aſhamed and confounded at his evil conduct, that he had thrown me into priſon; and he made excuſes.

AND he ordered my horſes and my arms to be brought forth; and he gave me a horſe that was lean, and a camel that was paſt ſervice as a preſent. But he thirſted after the gifts which his brother Mahummud Beg had ſent unto me, and he kept back a part thereof; and he ſuffered me to depart.

* Natives of Khorauſaun.

من بود ویرا با خود بر اسپ خود سوار ساخته بودم
ودر صحراي خوارزم سر گردان می کشتم تا آنکه شبي
بسر چاهي فرود آمدم وهمان شب آن سه نفر خراسانی
بیوفا سه اسپ را کرفته وسوار شده کریختند ودر میان
هفت کس چهار اسپ ماند واحوال من بسیار مختل
شد لیکن قوي دل بودم وافشاي خطا نکردم

واز سر آن چاه روان شدم ودر این وقت
علـی بیک چون غرباني بر سر من آمد ومرا برده
در خانه پر از کیک محبوس ساخت ونکاهبانان بر
من تعیین نمود وششت ودو روز مرا در قید نکاهداشت
وخود بخود کنکاش کردم وبتایید آلهي
موید شده بقوت بازوي جلادت شمشیري از
نکاهبانان کشیده بر ایشان حمله آوردم ونکاهبانان
روي بکریز نهادند ومن پیش علي بیک رفته ایستادم
ووي از عمل نا شایسته خود که مرا مقید ساخته
بود شرمنده ومنفعل شد وعذر خواست
واسپان ویراق مرا حاضر آورد ویک اسپ
لاغر ویک اشتر نا توان آورده بمن پیشکش نمود
وارمغان که برادرش محمد بیک بمن فرستاده بود
در آن طمع نمود وپاره نکاهداشت ومرا رخصت نمود
وبجانب

unto Tukkul Bahaudur the governor of Khiook, that he Book I.
ſhould fall upon me and deſtroy me. And Tukkul Bahaudur came upon me with a thouſand horſemen: and I oppoſed him with my ſixty warriors, and with Ameer Hooſſein who had come and joined me in the way; and I entered into battle. And I fought with ſuch obſtinacy and reſolution, that of the one thouſand horſemen of Tukkul Bahaudur fifty remained, and of my ſixty warriors ten remained; and the victory in effect was mine.

And when the news of my ſucceſs reached the ears of Ouleaus Khaujeh and the Ameers of Jitteh, they ſaid among themſelves, "Timour is a wonderful man: fortune and the Divine favour are with him." And I called this victory a favour from heaven conferred upon me: and the eyes of the tribe of Jitteh were darkened by my ſucceſs.

THE THIRD DESIGN which I formed for the reſtoration of my power, was this. DESIGN III.

AT the time when the ſtate of my fortune was reduced low, and when the foundation of my power was broken aſunder, ſo that my aſſociates were ten only (and ſeven of them were on horſes, and three of them were foot-men) and none other remained with me; in thoſe days the ſiſter of Ameer Hooſſein, who was my honoured wife, I placed behind me on my horſe, and I wandered

خوارزم باليـاس خواجه رسيد به تكل بهادر حاكم خيوق نوشت كه بر سر من آمده مرا ضايع سازد وتكل بهادر با هزار سوار بر سر من آمد ومن با شصت سوار خود وبا امير حسين كه در راه آمده بمن ملحق شده بود رو برو شدم وبجنگ در آمدم وتا بحدي جنگ وكوشش نمودم كه از هزار كس وي پنجاه كس ماند واز شصت سوار من ده كس ماند تا آنكه در معني فتح از جانب من شد

وچون خبر فتح من بمسامع الياس خواجه وامرا جته رسيد باهم گفتند كه تيمور عجب مردي وصاحب اقبال وتاييدات است واين فتح را بر خود شكون* گرفتم وچشم اوزبكان از من تيره شد

كنكاش سيوم كه در اصلاح سلطنت خود كردم اين بود

كه در آن وقت كه احوال دولت من مختل شد واساس سلطنت من از هم گسيخته شد چنانچه زياده از ده كس همراه من نبود كه هفت كس سوار بودند وسه پياده وجز آنها كسي ديگر با من نماند وهمشيره امير حسين كه حرم محترم

* An afterisk placed after a word (in the Perfian text) fignifies that it is of Mogul origin.

hur might ſhrink back from their engagements: therefore I reſolved to come forth from Summurkund, and to fix my habitation in the hills, that every one who was united with me might come in unto me; and that having gathered together an army, I might advance and make war upon the Ouzbuks. Book I.

And when I came forth from Summurkund, ſixty warriors only came forth with me; and I ſaw that I had not erred in my deliberations.

And when I had remained ſeven days in thoſe hills, and no one had come in unto me, I determined with myſelf that I would proceed to Buddukhſhaun, and draw unto my ſtandard the princes thereof.

And I ſet out, and I went into the preſence of Ameer Goolaul.* And he directed me that I ſhould turn the reins of my intention towards Khauruzm. And I promiſed unto him the revenue of Summurkund for one year—that I would lay it before him, if I proved victorious over the Ouzbuks. And he repeated over me the prayer of victory, and permitted me to depart.

And when I came forth from the preſence of Ameer Goolaul, ſixty horſemen were all that were with me. And when the news of my arrival in Khauruzm reached the ears of Ouleaus Khaujeh, he wrote

* A religious man, celebrated for his piety.

نمایم مبادا اهل ماوراالنهر کوتاهي کنند پس
چنین کنکاش دیدم که از سمرقند برآمده در کوه
مقام کنم تا هر کس که بمن متفق باشد نزد من
آید انگاه جمعیت کرده بقتال وجدال اوزبکان
مبادرت نمایم

چون از سمرقند بر آمدم زیاده
از <u>شصت</u> سوار دیگر کسي با من بر نیامد ودانستم
که در کنکاش خود غلط نکرده ام
وچون یکهفته در آن کوه توقف نمودم وکسي
بمن در نیامد خود بخود کنکاش کردم که بجانب
بدخشان رفته شاهان بدخشان را بخود متفق سازم
وسوار شدم وبخدمت امیر کلال رفتم
ایشان مرا ارشاد نمودند که بجانب خوارزم عنان
عزیمت معطوف دارم ومن مال یکساله سمرقند را نذر
ایشان کردم که اگر بر اوزبکان ظفر یابم با ایشان
بگذرانم وایشان فاتحه فتح خوانده مرا رخصت دادند

وچون از خدمت ایشان بر آمدم همگي
<u>شصت</u> سوار با من بود   وچون خبر نهضت من در
خوارزم

"ample of the orthodox Khulleefehs, † (on whom be "the favour of Almighty God) the followers of Islaum, "the doctors, and the holy men, and the soldiers, and the "subjects, seeing Him noble and worthy thereof, HAVE "NOMINATED AMEER TIMOUR (the Polar star of do- "minion, on whom be the favour of God) to the em- "pire: and with their wealth, and with their lives they "will exert themselves in expelling and in driving out, "and in extirpating and in destroying the tribe of Ouzbuk, "who have stretched forth the hand of cruelty and ra- "pine over the families and over the wealth, and over "the property and over the effects of the faithful."

"AND we will be firm in our engagements; "and if we deviate from our agreement and from our "compact, may we be deprived of the grace and of "the protection of Almighty God; and be delivered "over to the power and the dominion of the devil!""

AND when they shewed unto me the decree, I was eager to exalt the standard of war and of slaughter, and to draw down an army on the people of Jitteh, and to revenge the oppressed on the heads of the oppressors: but certain of the worthless revealed my intentions.

AGAIN, I deliberated with myself, that if I made war upon them in the city of Summurkund, it might come to pass that the people of Mauwur u Nu-

† The Caliphs Abaubukkur, Omur, Osmaun and Aali.

hur

که مطابق سیرت وصورت خلفاي راشدین رضوان
الله تعالـي علیهم واجمعین اهل اسلام سپاه ورعیت
وعلما ومشایخ وبرا کرام دیده ملقب بر سلطنت قطب
السلطنه امیر تیموررا ایده الله نموده اند که بمال
وجان در رفع ودفع وقلع وقمع طایفه اوزبکیه که دست
ظلم وتعدي به عرض وناموس ومال واسباب مسلمانان
دراز کرده اند کوشش نمایند

وما در عـهـد وبیعت خـود درسـت
پیمان باشیم واکر خلاف پیمان وعـهـد نمایـم از
حول وقوت آلهي برآمده داخل حول وقوت شیطان
بـاشـیـم

وچون فـتـوي را بمن نمودار ساختند
خـواسـتـم کـه علم قتال وجدال بر افرازم وبر سر
اوزبـکـان لشکر بکشم وداد مظلومـون از ظالمان
بـکـیـرم لیکن بعضي مردم اراذل این راز را فاش
کـردنـد

ودیکر باره خود بخود کنکاش کردم
که اکر در سمرقند بمقابله ومقاتله اوزبکان اشتغال
نمایم

AND I reflected upon my danger: and to remedy the evil, this was the design which I formed—that I should gather round me the valiant youth of the tribe of Burlaus, and attach them unto me. And the first man who gave unto me the hand of obedience, was Eekou Timour; and the second was Ameer Jaukoo Burlaus: and after him other warriors, from their hearts and from their souls, consented to receive my commands. Book I.

WHEN the inhabitants of Mauwur u Nuhur obtained knowledge of my purpose, that I had resolved to rise in opposition to the tribe of Ouzbuk; as their hearts were turned aside from that oppressive people, both the rich and the poor of the people of Mauwur u Nuhur united themselves unto me. And the religious, and the holy men issued forth a decree, authorizing the expulsion and the extirpation of the Ouzbuks. And in this undertaking certain of the Ameers of Alousaut and and of Kushoonaut joined also. *

AND the decree and the engagement to which they had agreed, and which they caused to be written, is this. "According to the conduct and the ex-

Europeans. The *Kushoonaut* (which is the plural of *Kushoon*) may here mean *bodies of military men drawn from tribes or hords*, as the word *Toumaun* sometimes signifies. The number of the *Toumaun* is known to be ten thousand; that of the *Kushoon* may perhaps be somewhat less: but it can hardly signify so insignificant a number as a hundred men. Several particulars in this work tend to confirm this opinion.

"example

وكشته شدن خود را معاينه كردم ودر
علاج آن چنين تدبير كردم كه جوانان بهادر
الوس برلاس را بر سر خود جمع آورم وايشان را بخود
متفق سازم واول كسي كه دست متابعت بمن داد
ايكو تيمور بود ودويم امير جاكو برلاس وديكر
بهادران از جان ودل اختيار متابعت من نمودند

چون اهالي ماورالنهر از داعيه من آكاه
شدند كه اراده كرده ام كه بر اوزبكان خروج
نمايم چون دلهاي ايشان از طايفه ظالم اوزبكان
منحرف شده بود اكابر واصاغر اهالي ماورالنهر
بمن متفق شدند وعلما ومشايخ فتوي بدفع ورفع
طايفه اوزبكيه نوشتند وبعضي امرا الوسات وقشونات
نيز برين معني اتفاق نمودند
وصورت فتوي وعهدي كه كرده
بودند وبر كاغذي ثبيت نمودند اينست

* *Alous*, of which *Alouſaut* is the plural, ſignifies *a tribe*, or *hord*. A true explanation of the Tartar word *Kuſhoon* has not been met with. Mr. Petis de la Croix calls it a *body of a hundred ſoldiers*: but this interpretation is undoubtedly erroneous. The words *Kubbeeleh*, *Taueefeh*, *Ouemauk*, *Alous* and *Kuſhoon*, (ſome of which are Arabic) all appear to ſignify *a tribe* or *hord*; but there muſt be ſome diſtinction between them unknown to Europeans.

كه

AND when the cruelties and the oppreſſions of the Ouzbuks became great in the kingdom of Mauwur u Nuhur, (for behold they had carried into ſlavery ſeventy Siuds, and ſons of Siuds) and the power of Ouleaus Khaujeh availed him nought, and he was no longer able to reſtrain their cruelties and oppreſſions; in the ſpirit of authority I ruſhed upon the Ouzbuks, and I delivered the oppreſſed from the hand of the oppreſſors. And this circumſtance was the cauſe of diſobedience in the Ameers of Ouleaus Khaujeh, and in the ſoldiers under them.

AND they wrote unto Tughulluk Timour Khaun, ſaying, "Timour hath exalted the ſtandard of "rebellion." And the Khaun thought that the accuſation was true: and he iſſued an order to put me to death: and that order fell into my hands.

"forth, that the dignity of Khaun ſhould appertain to the poſterity of "Kubbul Khaun, and that the poſt of miniſter and general ſhould belong "to the poſterity of Kaujooli Bahaudur, and that they ſhould live in amity "with each other: I alſo to fulfil the engagement of my anceſtors, refrained from enmity, and conſented to lead his armies."

This note is formed from authorities found in Abulghazi Khan's genealogical hiſtory of the Tartars, in D'Herbelot, and in the Fragment of the hiſtory of Timour, p. 153. l. 9.——And the paſſages illuſtrated here and in the notes on page 23. will to the oriental ſcholar ſerve to refute the falſehoods of the Arabian author Ibn Arabſhaah, and to prove the ſuperior accuracy and authenticity of the life of Timour written by himſelf *over that compoſed by* Alli Yezzudi; *who has hitherto been conſidered by the learned of Europe as the moſt perfect and faithful narrator of the actions of Timour.*

AND

وچون ظلم وتعدي اوزبكيه در ماوراالنهر
بسيار شد چنانچه هفتاد سيد وسيدزاده را اسير
ساخته بودند والياس خواجه از سلطنت بهره نداشت
ودر منع ظلم وتعدي ايشان عاجز بود من از روي
سطوت بر اوزبكان غلبه كردم ومظلومان را از دست
ظالمان خلاص ساختم واين معني سبب عناد امراي
الياس خواجه واوزبكان شد

وبه تغلقتيمور خان نوشتند كه تيمور
علم مخالفت بر افراخته است وخان اين افترا را
راست دانسته يرليغ بكشتن من صادر كرد وآن
يرليغ بدست من افتاد

ومخالفت يكديگر نكنند مطالعه كردم بنابر وفاي
عهد مخالفت نه نمودم وسپهسالاري را قبول كردم

i. e. "In the beginning of the year of the Hejra 762 [A. D. 1360] when "Tughulluk Timour Khaun drew an army a ſecond time into Mauwur u "Nuhur, he ſent unto me a mandate, ordering me before him; and I "went to meet him, and I ſaw him. And he broke his engagements, and "delivered over Mauwur u Nuhur to his ſon Ouleaus Khaujeh, and ap-"pointed me the leader of his forces. And when he ſaw that I was diſſa-"tisfied with his proceedings, he ſhewed unto me the agreement between "my anceſtor Kaujooli Bahaudur and Kubbul Khaun. And when I read "that agreement (which they had engraved on a tablet of ſteel) ſetting "forth,

وكشته

THE SECOND DESIGN which I formed in the beginning of my fortune and power, was this.

Book I. DESIGN II. A.D. 1370. A. TIM. 26.

WHEN Tughulluk Timour Khaun drew an army on the kingdom of Mauwur u Nuhur a ſecond time, and broke his engagements, and took from me the government of Mauwur u Nuhur, and delivered it over to Ouleaus Khaujeh his ſon, and offered me the poſt of counſellor and general to that prince, and ſhewed unto me the agreement between Kaujooli Bahaudur, and Kubbul Khaun ; * I alſo, on account of the engagements and agreements of my anceſtors, conſented to lead his armies.

Khaun, to Timour, deſcended in a right line from Kaujooli Bahaudur : who, on peruſing the above-mentioned agreement, conſidered himſelf bound to accept the appointment offered him by Tughulluk Timour. Thus Timour, in *Fragm. of Hiſt.* p. 128. l. 3. MS. HUNTER, ſays,

در شهور سنه هفصد وششت ودو كه تغلقتيبور خان مرتبه دويم به ماورالنهر لشكر كشيد نامه در بـــاب طلب بمن فرستاد ومن هم استقبال كرده ويرا ديدم ووي نقـــض عهد كرده ماورالنهر به پسر خود الياس خـــواجـــه داد ومرا سپهسالار ساخت وچون مرا تيره يافـــت عهد نامه قاجولي بهادر جد من وقبل خان را ظاهر ساخت چون من آن عهد نامه را كه بر صفحه فـــولاد نقش كرده بودند كه خاني بر اولاد قبل خان متعلق باشد وسپه سالاري به اولاد قاجولي بهادر ومخالفت

كنكاش دويم كه در عنوان سلطنت
خود كردم اين بود
كه چون تغلقتيمور خان مرتبه ديكر بر
مملكت ماوراالنهر لشكر كشيد ونقض عهد كرد
وحكومت ماوراالنهر را از من كرفت وباالياس خواجه
پسر خود سپورد ومرا سپه سالار ومشير وي ساخت
وعهد نامه قاجولي بهادر وقبل خانرا ظاهر ساخت
من هم بنابر قول وعهد بزركان سپه سالاري را
قبول كردم

* Kubbul Khaun and Kaujooli Bahaudur were twin brothers, and the ſons of Toumuneh Khaun. Kubbul Khaun was the great grandfather of Chungaze Khaun [Ghenghis Can], and Kaujooli Bahaudur was the eighth anceſtor of Timour, and the great grandfather of Kurrauchaur Nooyaun, mentioned before.

Thus it appears, that Chungaze Khaun and Timour both ſprang from the ſame ſtock, i.e. from Toumuneh Khaun; who was the fourth anceſtor of Chungaze Khaun, and the ninth anceſtor of Timour. Toumuneh Khaun was ſucceeded by his ſon Kubbul Khaun, and Kubbul Khaun was ſucceeded by Burtun Khaun in the ſovereignty of the Moguls.

And it appears that an agreement had taken place between Kubbul Khaun and Kaujooli Bahaudur (at the deſire perhaps of their father Toumuneh Khaun) that the former (who was the elder brother) and his poſterity ſhould ſucceed to the dignity of Khaun, and that the latter (who was the younger brother) and his poſterity ſhould always fill the poſt of chief miniſter and leader of the forces; and that the deſcendants of both ſhould, by this agreement between their fathers, be bound to live in conſtant friendſhip and amity with each other. And this is the agreement ſhewn by Tughulluk Timour Khaun, who was deſcended in a right line from Chungaze and Kubbul Khaun,

AND I ordained that, in every country Book II. that ſhould be ſubdued (to the inhabitants of which charters of ſafety and ſecurity from dangers ſhould be granted) the produce and the revenue of that country ſhould be inſpected;

IF the ſubjects were ſatisfied with the old and eſtabliſhed taxes, that thoſe taxes ſhould be confirmed, agreeably to the wiſhes of the ſubjects; or if not, that they ſhould be determined according to the REGULATION.

AND I ordained that the duties ſhould be determined in proportion to the produce of the cultivated lands; and that the taxes on the produce of thoſe lands ſhould be affixed and aſcertained:

THUS firſt, that the cultivated grounds of the ſubject, which ſhould be made fertile by the water of canals, or by ſprings, or rivulets, or rivers (if thoſe waters flowed perpetually and continually) ſhould be ſuperintended by the officers of the crown; and that of the amount of the produce of thoſe grounds, two thirds ſhould be allowed to the poſſeſſor thereof, and one third be paid into the royal treaſury;

AND if the ſubject ſhould conſent to pay the tax for the reſtricted lands in ſpecie, that for the grain due to the treaſury the ſum ſhould be fixed on the ſubject according to the current price of the grain; and that corresponding to the current price of the grain, the money ſhould be paid to the ſoldiers; †

† If the price of grain was low the ſoldiers pay was leſs, if high, it was more: that is to ſay, it was always exactly proportioned to the value of the neceſſaries of life.

AND

وامیر کنکاج خان بود برخوردند واورا هم از خود
کرده بجانب جته روان شدند

وهمدرین وقت خبر رسید که امراي
تغلقتیمور خان در دشت قپچاق علم مخالفت بر
افراشته اند خان مضطرب شد واز من کنکاش خواسته
روي بطرف دشت جته باز نهاد

وماورالنهر را بمن کذاشت ودرین باب
یرلیغ وعهد نوشت وتومان امیر قراچار نویان را از
ماورالنهر بمن باز کذاشت ومن بر ولایت ماورالنهر تا
کنار آب جیحون فرمان فرما کشتم واین کنکاش
در ابتداي دولت وسلطنت من بود وبتجربه من
رسید که یک تدبیر درست کار صد هزار سوار
میکند

* The prefident of his council.

† This circumftance is erroneoufly related in Aali Yezzudi; who fays that the Toumaun of Kurrauchaur Nooyaun only was conferred upon him, and that not by Tughulluk Timour Khaun himfelf, but by the *Leaders of his advanced guard.* Vide Petis de la Croix's Hiftoire de Timour Bek. Tom. 1. p. 30.

‡ A Toumaun is a military fief capable of fending forth ten thoufand fighting men: it alfo fignifies that number of men collected together.

Nooyaun, in the Mogul language fignifies *a prince*, or *the defcendant of a prince.* Kurrauchaur Nooyaun was the fifth anceftor of Timour,

and

And when I came unto thoſe Ameers, my power * made an impreſſion upon them, and they received me with honour and reſpect. And behold their hearts, like unto their eyes, were blind and contracted, and the preſents which I gave unto them, ſeemed great in their ſight: and they withdrew their hands from ravaging and deſtroying the kingdom of Mauwur u Nuhur. And I went, and ſaw Tughulluk Timour Khaun; and he took my coming for a happy omen: and he aſked counſel of me, and all that which he heard me ſay, he approved.

And at this time news came to the ears of Tughulluk Timour Khaun that the Ameers of the three armies had taken monies and gifts from the inhabitants of Mauwur u Nuhur: and he inſtantly commanded thoſe ſums to be delivered up, and he appointed collectors thereof. And he forbad them to enter into Mauwur u Nuhur; and he turned them out from their commands; and he appointed Haujee Muhmood Shaah Yeſſoori to ſupply their place.

And when intelligence of theſe things reached the ears of the chiefs, they elevated the enſign of enmity, and they retired towards their homes. And at this time they were met on their way by Aghlaun

* Having taken all his own tribe, and all the principal people of Mauwur u Nuhur along with him. Vide Fragm. Hiſt. p. 327 et 328. MS Hunter.

Khaujeh

و چون امراي مذكوررا ديدم سطوت
من در ايشان اثر كرد واز راه تعظيم وتكريم پيش
آمدند وچون دلهاي ايشان مانند چشمهاي تنك
بود وساوري كه بدبشان دادم در نظر ايشان بسيار
نمود ودست از تاخت وتاراج ماورالنهر باز داشتند
ومن رفته تغلقتيمور خان را ديدم ووي ديدن مرا
شكون كرفت واز من كنكاش خواست وانچه از
من شنيد همه را پسنديده داشت

ودرين حال بمسامع تغلقتيمور خان
رسيد كه امراي افواج سه كانه مبلغهاي وساوري
از اهالى ماورالنهر كرفته اند ودر ساعت آن مبلغ را
بر ايشان اطلاق كرد و تحصيلدار تعيين نمود
وايشان را از رفتن ماورالنهر منع كرد وايشانرا معزول
ساخت وحاجى محمود شاه يسوري را بجاي ايشان
نصب كرد .
وچون اين خبر بمسامع امرا رسيد
علم مخالفت بر افراخته مراجعت نمودند
ودر اين حال به اغلان خواجه كه ديوانبيكى
وامير

BUT in every action of the actions of my life, on which I had deliberated, I drew an omen from the sacred KORAUN, and I acted according to the direction thereof. Book I.

AND when I sought a presage in the KORAUN concerning the seeing of Tughulluk Timour, the Chapter of Eusoof* (peace be with him) came forth: and I followed the direction of the sacred book.

THE FIRST MEASURE which my heart dictated unto me concerning the seeing of Tughulluk Timour, was this. DESIGN I.

HAVING heard that Tughulluk Timour Khaun had appointed Begchuk, and Haujee Beg of the Tribe of Arkunut, and Allugh Tuktimour of the Tribe of Kurreet, and other Ameers of Jitteh, with three armies, to ravage and lay waste the kingdom of Mauwur u Nuhur; and that those three armies under those Ameers were arrived at Khuzzaur, behold, I deemed it necessary that I should first go unto them, and deceive them by presents, and excite their avarice by temptations, that they might withdraw their hands from desolating and ravaging the kingdom of Mauwur u Nuhur, and from slaughtering the inhabitants thereof; until I should go and see Tughulluk Timour Khaun. A. D. 1369. A. TIM. 25.

* i.e. Joseph. Alluding to the protection which that patriarch afforded to his family, when in Egypt. See Sale's *Al* Koran. Chap. 12.

لیکن در هر امري از امور که کنکاش
بر آن قرار مي يافت بقران فال مي کشادم وبحکم
قران عمل مي نمودم

وچون در دیدن تغلقتیمور خان
بمصحف فال کشودم سوره یوسف علیه السلام بر
آمد وبحکم قران مجید عمل کردم

کنکاش اول که در دیدن تغلقتیمور
خان از مشرق دلم سر بر زد این بود

که چون بمسامع من رسید که
تغلقتیمور خان بیکچک وحاجي بیک ارکنت والغ
تغتیمور کریت را با دیکر امراي جته سه فوج ساخته
بتاخت وغارت مملکت ماورالنهر تعین نموده بودند و
افواج امراي سه کانه در منزل خزار نزول نموده اند
چون کنکاش دیدم که اول رفته امرا را بمال
فریفته تطمیع نمایم که از تاخت وقتل وغارت ولایت
ماورالنهر عنان بکشند تا آنکه من رفته تغلقتیمور
خان را به بینم

وچون

"there are two perils, and but one advantage."* And they approved not of my counſel, and they turned towards Khorauſaun: and I alſo was divided within myſelf, whether I ſhould retire into Khorauſaun, or whether I ſhould ſee Tughulluk Timour. Book I.

AND on this occaſion I aſked counſel of my PEER; who in his anſwer wrote unto me, ſaying, "It was once demanded of the fourth Khulleefeh † (on "whom be the mercy of the creator), If the canopy of "heaven were a bow; and if the earth were the cord "thereof; and if calamities were the arrows; if man-"kind were the mark for thoſe arrows; and if Almighty "God (the tremendous and the glorious) were the uner-"ring Archer; to whom could the ſons of Adam flee "for protection?" The Khulleefeh anſwered, ſaying, "The ſons of Adam muſt flee unto the Lord? Thus, it "is thy duty at this time to flee unto Tughulluk Timour; "and to take from his hand the bow and the arrows of "wrath." And when I received this Anſwer, I became ſtrong of heart, and I went, and I ſaw Tughulluk Timour Khaun.

would be baniſhed from their country, and deprived of their Principalities; with no other advantage, but that of having ſecured for a time their own perſonal ſafety.

† The Caliph Aali.

است وبیک نفع ایشان کنکاش مرا قبول نکردند ومتوجه خراسان شدند ومن در رفتن خراسان ودیدن تغلقتیمور خان دو دله شدم

ودرین امر از پیر خود کنکاش خواستم ایشان در جواب من نوشتند که از خلیفه چهارم کرم الله وجهه سوال کردند که هرگاه اسمانها کمانها کردند وزمینها زه آن کمانها شوند وحوادث تیرها شوند وآدمیان هدف آن تیرها کردند وتیرانداز خداي باشد جل جلاله آدمیان بکجا بگریزند خلیفه در جواب فرمود که آدمیان را است که در خدا گریزند پس تراست که درینوقت در تغلقتیمور خان گریزي وتیر وکمانرا از دست وي بگیري واز رسیدن این جواب توي دل گشتم ورفته تغلقتیمور خانرا دیدم

* i.e. By obeying the ſummons of Tughulluk Timour it was poſſible that they might preſerve their country from depredation, and enſure the ſafety of their families and effects, at the riſque perhaps of their own lives. Whereas by diſobeying the ſummons, and retiring into Khorauſaun, they would

لیکن

AND I hearkened not to thoſe counſels which divided the hearts of my ſoldiers.* And every counſellor who gave his opinion under the dominion of fear, I turned my ear unto him: but to the man who ſpoke with judgment and with firmneſs, I liſtened with attention. Book I.

AND I aſked counſel from all: but I conſidered the good and the evil of every opinion; and from each I ſelected thoſe things which were juſt and expedient.

THUS when Tughulluk Timour Khaun, of the line of Chungaze, croſſed the waters of Khujjund with a determination to reduce the kingdom of Mauwur u Nuhur, and iſſued mandates of ſummons in my name,† and in the names of Ameer Haujee Burlaus ‡, and Ameer Bauezzeed Jullauir; thoſe chiefs aſked counſel of me, ſaying, "Shall we flee into Khorauſaun, with our families and with our hords, or ſhall we go and ſee Tughulluk Timour Khaun?" I counſelled them, ſaying, "There are two advantages and one peril in ſeeing Tughulluk Timour; and in fleeing to Khorauſaun

bility of the firſt rank in the Mogul empire; alſo to the commanders of bodies of troops. Ameer Haujee Burlaus was the uncle of Timour. He and Ameer Bauezzeed Jullauir were both chiefs of tribes in the kingdom of Mauwur u Nuhur.

"there

وهر كنكاشي كه سپاه را دو دل مي
ساخت از استماع آن احتراز ميكردم وهر صاحب
كنكاش كه مضطربانه كنكاش ميكفت آنرا كوش
ميكردم ومردي كه عاقلانه ومردانه سخن ميكرد
آنرا مي شنيدم

و كنكاش از همه كس مي پرسيدم
ليكن خير وشر هر سخن را ملاحظه مي نمودم
وطرف صلاح وصواب آنرا اختيار ميكردم
چنانچه در وقتي كه تغلقتيمور خان
نبيره چنكيز خان بعزم تسخير ماوراالنهر از آب خجند
كذشت ويرليغ طلب بنام من وامير حاجي برلاس
وامير بايزيد جلاير صادر ساخت وايشان از من كنكاش
خواستند كه با اهل والوس خود بجانب خراسان
برويم يا رفته تغلقتيمور خان را به بينم من بايشان
كنكاش كفتم كه در ديدن تغلقتيمور خان
دو نفع است ويك ضرر ودر رفتن خراسان دو ضرر

* i. e. Such as occasioned a disunion of sentiments among them, or rendered them doubtful or apprehensive.

† i. e. To Timour &c. commanding them to submit and come in to him.

‡ *Ameer* signifies a *Prince*, or *Leader*; and is a title given to all the nobility

AND by experience it is known unto me, that thofe are worthy to be counfellors, who fteadfaftly adhere to that which they fay, and to that which they do; and who on no account relinquifh the meafures on which they have refolved; and who, if they fay, "We "will not do this," keep far from the action which they have condemned.

AND by experience it is known unto me, that there are two kinds of counfel—that which proceedeth from the tongue, and that which proceedeth from the recefs of the heart. I turned my ear to that which proceeded from the tongue; but to the counfel of the heart, which I heard, I gave a place in the treafury of my foul.

AND in times of hoftility I fought counfel relative to peace and to war; and I ftudied the hearts of my chiefs, whether they were defirous of war or of peace. And if they advifed peace, I compared the advantages of peace with the perils of war. And if they propofed war, I oppofed the profits and advantages thereof to the inconveniences and dangers that might follow from peace: and which ever appeared moft profitable, that I preferred and approved.

AND

وبتجربه من رسید که صاحب کنکاش
جمعی توانند بود که از روی اتفاق بر گفتار وکردار
خود عازم باشند واز آن کار بهیچ وجه
نگذرند واگر گویند نکنیم پیرامون آن کار
نکردند

وبتجربه من رسید که کنکاش دو
قسم است زبانی وته دلی انچه زبانی می شنیدم
گوش میکردم وانچه ته دلی می شنیدم در گوش
دل جای میدادم

ودر هنگام لشکرکشیها از صلح وجنگ
پرسش مینمودم ودلهای امرای خود را می جستم
که جنگ جویند یا صلح واگر از صلح سخن میکردند
منافع صلح را با ضرر جنگ مقابله می نمودم واگر
از جنگ حرف میزدند نفع وفایده آنرا با ضرر صلح
ملاحظه میکردم هرکدام غالب در نفع بود همان را
اختیار مینمودم

وهر

advantages; and I confidered the perils thereof with the eye of attention. And every plan, in which I difcovered a two-fold hazard, I rejected; and I chofe that in which the peril was fingle. Book I.

Thus I advifed Tughulluk Timour Khaun, when his Ameers exalted the ftandard of rebellion in the Dufht of Jitteh. Behold he demanded counfel from me; and thus I faid unto him—"If thou fend an army "to difperfe and expel them, a two-fold danger may be "apprehended therefrom: * but if thou thyfelf advance "againft them, one peril only." And he acted according to my counfel, and turned towards the Dufht of Jitteh: and that which I had fore-told unto him, came to pafs.

And I entered on every meafure with counfel and advice; and in the execution of that meafure I acted on a plan which was uniform and good. And after examining the avenue of retreat, I entered on the execution thereof. And by fkill, and by refolution, and by caution, and by circumfpection, and by fore-fight, and by penetration I brought that enterprife to a fortunate conclufion.

* i. e. If he fent Forces, and went not himfelf, they might be defeated; or they might be prevailed upon to join the rebels: but the latter, if he went himfelf, was not to be apprehended.

And

کارا بنظر اعتبار میدیدم وهر کاري که در آن
دو خطر میدیدم طرح میکردم وکاري که یک
خطر داشت اختیار مي نمودم

چنانچه من به تغلقتیمور خان صلاح
دارم در وقتی که امراي وي در دشت جته علم
مخالفت برافراختند از من کنکاش خواست وبوي
کفتم که اکر فوج بدفع ورفع ایشان بفرستی دو خطر
متصور است واکر خود متوجه شوي یک خطر ووي
به کنکاش من عمل کرد ومتوجه دشت شد وچنان
شد که بوي کفته بودم

ودر جمیع کارها مشاورت بکار بردم ودر
انصرام آن کار تدبیر درست میکردم وراه بر آمدن
آن کارا ملاحظه نموده شروع در آن کار میکردم
واز روي تدبیر وعزم درست وحزم واحتیاط وپیش بینی
ودور اندیشي باتمام میرسانیدم

وبتجربه

And Ameer Moosi and Mullik Bahaudur, with their twelve thousand horsemen, came and surrounded me in the castle of Khurshee. And I rested on the favour of the Almighty, and I sallied forth with skill and with circumspection from the castle, and I assaulted them repeatedly. And with those two hundred and forty and three people I defeated twelve thousand horsemen, and pursued them for many Fursungs.*

And by experience it is known unto me, that counsel, and deliberation, and skilful measures are only to be found with the wise and the sagacious. Therefore, notwithstanding the conclusion of every worldly event, is covered by the curtain of Fate, yet, according to the holy word of Mahummud (on whom be the Blessing of the Almighty) in every enterprise which I undertook, I acted from counsel and deliberation.

And when my counsellors and my advisers were assembled together, I demanded their opinions on the good and on the evil, and on the advantages and on the disadvantages of undertaking, or relinquishing, the enterprise before us. And when I had heard their opinions thereon, I myself examined both sides of their opinions. And I duly weighed the advantages and the dis-

* Fursung is a league of about six thousand yards.

وبا دوازده هزار سوار امیر موسي وملک
بهادر آمده مرا در قلعه ترشي محاصره نمودند ومن
اعتماد بر تایید ایزدي کردم واز روي تدبیر واحتیاط
از قلعه بر آمدم ومرتبه بمرتبه جنـگ کردم وباین
دو صد وچهل وسه کس دوازده هزار سوار را شکست
دادم وچند فرسنک راه تعاقب ایشان نمودم

وبتجربـه من رسید که راي وتدبـیر
وکنکاش با مردي دانا دل هوشیار مي آید اکرچه
تمشیت کارها در پرده تقدیر مستور است لیکن بر
سنت سنیه محمدي صلي الله علیه وسلم هر کاري
که کردم بمشاورت کردم

امیر تیمور طبق امر حضرت
رسول صلی الله علیه وسلم
با اصحاب رأی و دانش
مشاورت میکرده است
شمس الدین احمد

وچون ارباب راي وکنکاش جمع مي
آمدند از خیر وشر ونفع وضرر کردن وناکردن کارها
که در پـیش بود پرسش مینمودم وچـون سخنان
ایشان را مي شنیدم هر دو طرف آنرا ملاحظه مي کردم
ونـفـع وضرر آنرا بخـاطر مي آوردم ومخاطرات آن
کـار

of the requisites for conducting the affairs of dominion nine tenths are Deliberation, and Counsel, and provident Measures; and that the Sword is one portion only. Book I.

FOR the experienced have said, "By Po-"licy kingdoms may be conquered, and numerous hosts "may be defeated, which by the Swords of united ar-"mies cannot be overthrown."

AND by experience it is known unto me, that one tried soldier, of magnanimity, and of bravery, and of resolution, and of skill, and of circumspection is more valuable than a thousand men who want discretion and knowledge. For one experienced and able soldier can direct the efforts of thousands of thousands.

AND by experience it is known unto me, that victory over the foe proceedeth not from the greatness of armies, nor defeat from inferiority of numbers: for conquest is obtained by the Divine Favour, and by skilful and judicious measures.

THUS, aided by deliberation and foresight, with two hundred and forty three warriors only, I came down on the castle of Kurshee. † And in the castle and the neighbourhood thereof, Ameer Moosi and Mullik Bahaudur had sat down with twelve thousand horsemen; and by the aid of Almighty God and by skilful measures I subdued the castle of Kurshee.

† A city of Mauwur u Nuhur, or Transoxiana, Long. 99. Lat. 39.

AND

حصه مشاورت وتدبیر وکنکاش است ویک حصه
شمشیر
که کفته اند به تدبیري ملکها توان
کشاد وفوجها توان شکست که بشمشیرهاي لشکرها
میسر نشود

وبتجربه من رسید که یک مرد کاردیده
شجاع مردانه صاحب عزم وتدبیر وحزم بهتر از هزار
مرد بي تدبیر وحزم است چه یک مرد کاردیده هزار
هزار مردرا کار فرماید

وبتجربه من رسید که غالب شدن بر
مخالفان نه از بسیاري لشکر است ومغلوب شدن
نه از کمي سپاه بلکه غالب شدن بتایید وتدبیر
است
چنانچه من با دو صد وچهل وسه کس
از روي کنکاش وتدبیر بر سر قلعه قرشي که امیر
موسي وملک بهادر با دوازده هزار سوار در قلعه
وحوالي قلعه نشسته بودند آمدم وبتایید تنکري
تعالي وتدبیر درست قلعه قرشي را مسخر کردانیدم
وبا

امیرتیمور بتایید ایزدی
توکل کامل را داشته
شمس الدین احمد

FOR my PEER † wrote unto me, ſaying, "Let ABU'L MUNSOUR TIMOUR, in conducting the "important concerns of government, take by the hand "four aſſiſtants; to wit, Deliberation, and Counſel, and "Vigilance, and Circumſpection. Book I.

"FOR every government which ſhall be "void of deliberation and counſel, is like unto a fooliſh "man, who erreth in all which he ſayeth and doeth; "and whoſe actions and words bring forth no fruit but "ſhame and repentance. It is therefore good that in "conducting the affairs of thy government, thou act "with deliberation and with counſel; that thou mayeſt "not in the end be aſhamed and confounded.

"AND know, that the requiſites for con-"ducting the concerns of empire are one portion pa-"tience and forbearance, and one portion pretended neg-"ligence and feigning to know not that which thou "knoweſt—and that by acting with reſolution, and with "uprightneſs, and with patience, and with vigilance, and "with caution, and with bravery, every undertaking "will become eaſy and ſucceſsful. Farewell."

AND behold this letter was a guide which pointed out to me the way; and ſhewed unto me, that

him on all occaſions, and paid the moſt implicit attention to his counſels. *Peer* in the Perſian language ſignifies *old* or *aged*; hence a *Father*: which is the appellation by which TIMOUR diſtinguiſhes him throughout this work.

of

که پیر من بمن نوشت که ابو
المنصور تیمور در امور سلطنت چهار امررا بدست
بگیرد یعني کنکاش ومشورت وحزم واحتیاط
که هر سلطنتي که از کنکاش ومشورت
خالي باشد چون شخصي است جاهل که انچه
کند وگوید همه غلط باشد وگفتار وکردارش سر
بسر پشیماني وندامت بار آورد پس بهتر است که در
تمشیت امور سلطنت خودرا بمشاورت وتدبیر عمل
نماي تا آخر نادم وپشیمان نکردي
وبدان که در امور سلطنت یک حصه
صبر وتحمل است ویک حصه تغافل وتجاهل بعد
از تعارف واز کار کردن بعزیمت وصبر واستقامت
وحزم واحتیاط وشجاعت جمیع امور میسر میشود
والسلام

وگویا این مکتوب هادي بود که مرا
راه نمود وظاهر ساخت که در امور سلطنت نه

† Koottub ul Aktaub Sheikh Zine u deen Aboo Bukkur: a devout and learned man descended from the Mahummudan Lawgiver, who foretold to TIMOUR the power and greatness to which he would arrive. It appears that this prince considered him in the light of a ghostly father, consulted him

حصه

Book the First.

DESIGNS and ENTERPRISES.

*THUS I formed meaſures and deſigns for the reduction of kingdoms, and for the obtainment of empire, and for defeating armies, and for circumventing enemies, and for making friends of foes, and for going out, and for coming in, amongſt friends and enemies.

moſt important Schemes and Enterpriſes, which conſequently lead to a knowledge of the genius, abilities, and extraordinary actions of the man; it has been deemed a proper introduction to that part of the Work, which may with propriety be ſtiled his INSTITUTES. Another reaſon for prefixing this part of the Work to the other, is, that from the ſimplicity of the Narrative, it will (in the beginning) be better adapted to the uſe of thoſe who are inclined to ſtudy the Perſian Language.

مقالت اول

في تدبيرات وكنكاشها

تزوك وكنكاش * امور ملكگيري وجهانداري ولشكرشكني ودشمن را بدام آوردن ودوست ساختن مخالفان ودر آمدن وبر آمدن بميان دوستان ودشمنان چنين كردم

* In order to account for the abruptneſs of this Exordium, it is neceſſary to inform the Reader, that this part of the Work in the Original followed the INSTITUTES, and by the Royal author was undoubtedly conſidered as a part of them, under the Denomination of DESIGNS and ENTERPRISES; which he appears to have given as Models of Conduct to others in ſimilar ſituations. But as it is preſumed that little more than the Name of TIMOUR is known to the generality of Europeans, and as this part of the Work contains an abridged account of his moſt

تزوكات تيمور

مقالت اول

في تدبيرات وكنكاشها

THE INSTITUTES OF TIMOUR.

BOOK THE FIRST.

DESIGNS AND ENTERPRISES.

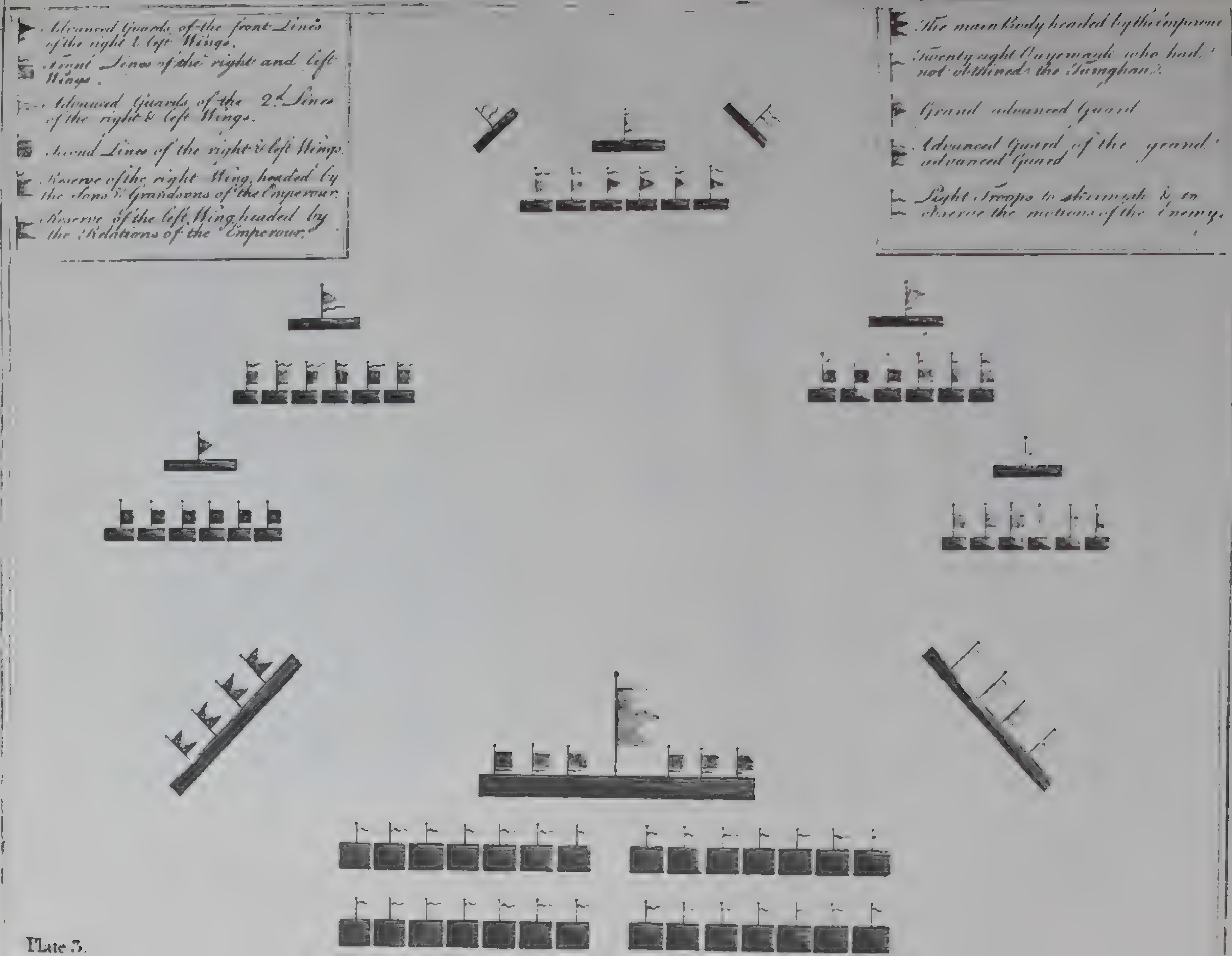

Advanced Guards of the front Lines of the right & left Wings.
Front Lines of the right and left Wings.
Advanced Guards of the 2d Lines of the right & left Wings.
Second Lines of the right & left Wings.
Reserve of the right Wing headed by the Sons & Grandsons of the Emperour.
Reserve of the left Wing headed by the Relations of the Emperour.
The main Body headed by the Emperour
Twenty eight Ouyemaugk who had not obtained the Tumghau.
Grand advanced Guard
Advanced Guard of the grand advanced Guard
Light Troops to skirmish & to observe the motions of the Enemy.
Plate 3.

Plate 1

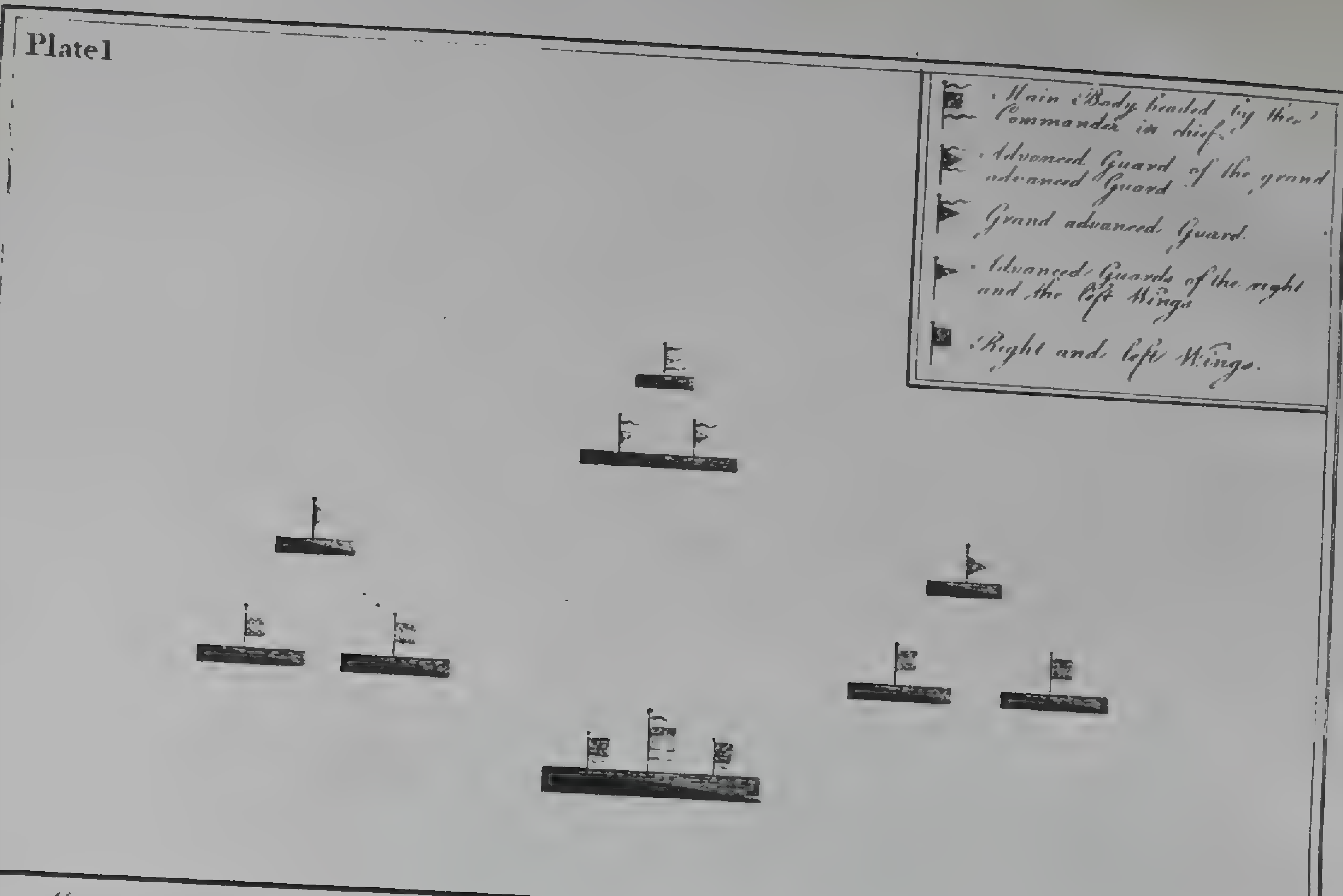
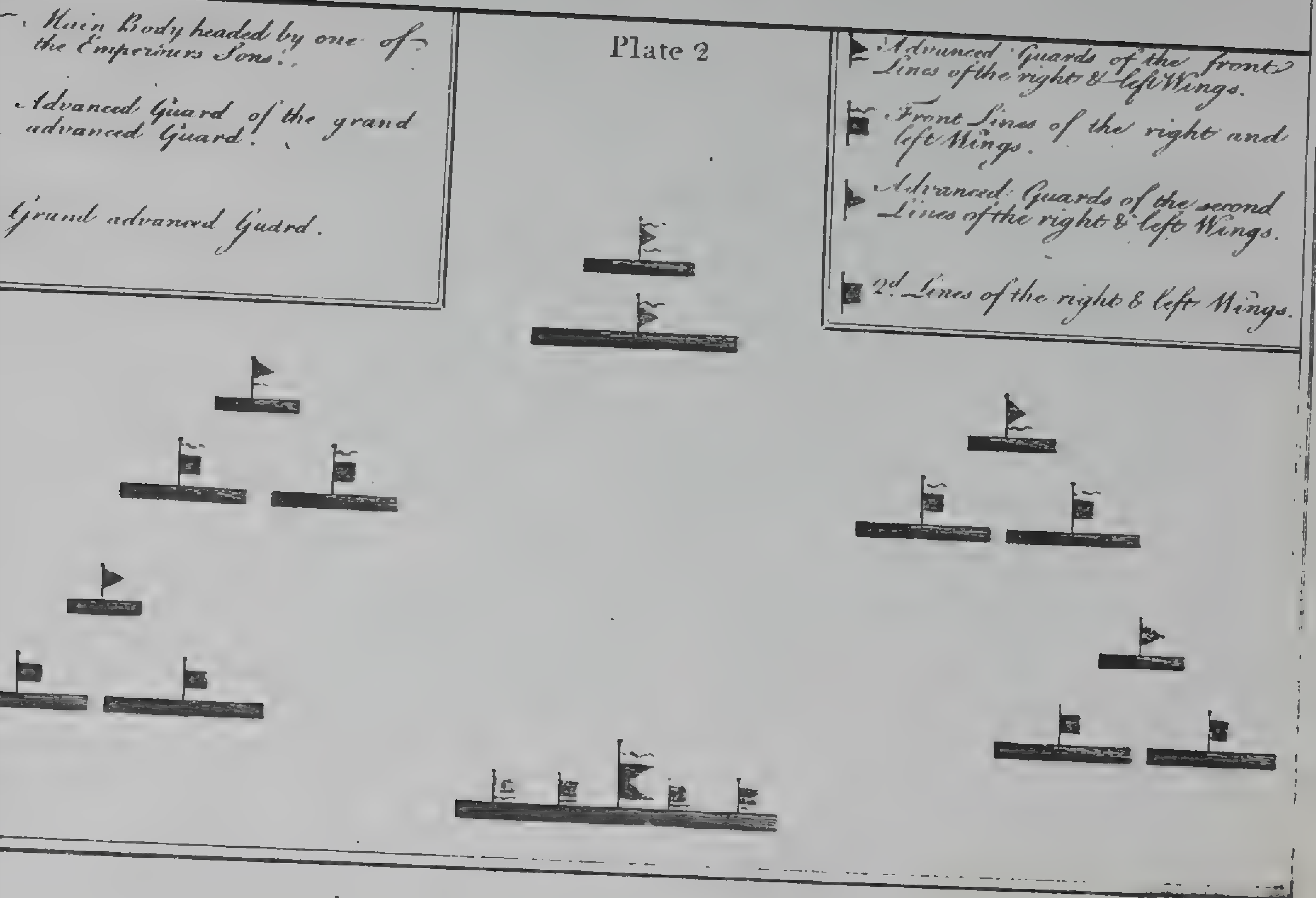


Plate 2



in the hour of retirement. And I ſupplicated their bleſſings on my actions. And in war, and in peace, and in my councils, and in my deliberations, I reaped the greateſt advantages from their mediation." [a] 207.

"I united my ſelf with holy and pious men: with thoſe to whom the All-mighty had given wiſdom. And I aſſociated with them. And I heard from them the word of God. And I acquired knowledge of the bleſſings of a future ſtate. And I ſaw them perform miracles and wonderful things. And I reaped delight from their converſation." 215.

[*Annotation* on the Note, P. 215.

Timour is often tautologic and indiſtinct. But I am willing to allow that the firſt, third, and tenth Orders were really different. (I mean that whether different or not in their ſelves, eſſentially, they were ſome how diſtinguiſht then and there.) Yet I aſſent not to the diſtinction in this Note. None of theſe claſſes is ſaid by Timour to live in ſecluſion. [b] And perhaps both the third and tenth might live ſo. The Eaſtern hermits are not more alike than the Weſtern. Timour's variety appears to me thus. The firſt were regular, authoritative divines. The third were good men: whoſe merits and interceſſions have generally been believed to avail. The tenth were ſuch as moreover had extraordinary communications with heaven: receiving thence miraculous revelations, gifts and powers. Theſe are really diſtinct in their ſelves.]

"Relative to the various tribes who ſought ſheltre under my government, I commanded that thoſe who were Theologians ſhould be received with reverence: and that all their deſires ſhould be fulfilled: and that they ſhould be ſupported in affluence." 217.

"Thy good actions, and the bleſſings which the people of the All-mighty receive from thy hands, are equal to all the merits of pilgrimage and ſanctity." [c] 263.

"In every nation He that feareth God, and worketh Righteouſneſs, is accepted with Him."

[a] The notion that good perſons are ſo acceptable to God, that for their ſakes he confers favors on the leſs deſerving, is not peculiar to the Chriſtian or Moſaic œconomy. ——The blood of Jesus is ſaid to ſpeak better than that of Abel. Not that the latter, as ſome conſtrue it, cried for vengeance. But the former was a better mediator. Abel was conſidered as a mediator, and petitions offered to God in his name. His blood was eſpecially ſacred.
[b] Solitude no more proves ſanctity than ſanity. Many a ſpiritual as well as carnal peſt-houſe ſtands alone. — This is borrowed from Fuller's "holy ſtate." [c] Let this be ſet againſt ſuperſtition.

ward Hindostaun I repeted the prayer of victory." 133.

"Praise is due to the GOD of the universe, that He hath brought under my authority many of the kingdoms of the world." 147.

"May GOD be merciful to that servant [a] who knoweth his own limits: and who placeth not the foot of temerity beyond his proper bounds." ibid.

"And among the rules which I establisht for the support of my empire, the first was, That I promoted the worship of Almighty GOD: and at all times, and in all places, supported the true faith." [b] 159.

"It is known to me by experience that every empire, which is not establisht in morality and religion, shall pass away." 175.

"I appointed a man of holiness and illustrious dignity to watch over the conduct of the faithful, that he might regulate the manners of the times, [c] and appoint superiors in holy offices: and establish in every city and in every town a doctor learned in the sacred law: [d] and ordain salaries for superior ecclesiastics and for holy men, and for men of knowledge." [e] 177.

"I commanded that they should build places of worship in every city." 179.

"He put an end to those divisions. And by so doing gave strength to our holy law." [f] 183.

"Encrease thou thy good actions that thy benevolent Creator may encrease his mercies to thee." 197.

"The different offices in an earthly empire are symbols of those in the empire of the Creator. In which are laborers, agents &c. And they are all busied in their proper departments. And they seek not to overleap the bounds allotted them. And they wait in perpetual obedience to the will of the Lord." 201.

"We cannot be profuse [g] in our offerings to Almighty GOD." 203.

"I granted admission to Theologians, and to holy men. And they resorted at all times to my palace. And they adorned my imperial assembly by their presence." 205.

"I revered devout and pious men. And I implored their prayers

[a] This was addrest to Bajazet. Would all princes consider and conduct their selves as the *servants* of GOD!

[b] Thus far is right. But whatsoever is more cometh of evil. Support the true faith. Promote it. It cannot be enforced. To attempt that is the effort of a zeal not according to knowledge, set on fire of hell. The faith of force is not that which worketh by love. Therefore not that which fulfils the law. Much the same may be said of punishing heresy. The civil power should punish civil crimes. What hurts the state is a civil crime. Nothing else comes under the magistrate's vindictive power.

[c] That was great authority. Timour (not to derogate from the purity of his intention) found his accompt in favoring the religious. They are important. And he gained their favor. 179 &c.

[d] The appointer was an arch-bishop, as it were. Here we see some regal power in the church. Indeed if a prince must support religion, he must have some ecclesiastic authority.

[e] "The priest shall preserve knowledge." — Beside all this power, this man had the appointment of judges and supervisors of the markets.

[f] Is this unworthy the attention of Christians? Would not our strength be strengthened by union? Yet can we hope it? Scarcely while any among us, like those divided ones, "fulminate curses and denounce execrations" one at another. Much less, while, like them, any "procede to hostilities."

[g] Taking that word in a bad sense.

the glorious) were the unerring archer —— to whom could the ſons of Adam flee for protection? The ſons of Adam muſt flee unto the Lord."[a] 17.

Timour in all his actions ſought an omen from the Koraun —— his Bible.[b] 19, 75, 89 &c.

"And I gave praiſe unto GOD, and I ſaid unto my ſelf, GOD doeth great things for me." 49. *N.B.* So he ſays on all ſuch occaſions.

"And on that night, which was a holy night, I kept watch. And when the morning broke I was emploid in prayer. And after repeting the prayers preſcribed by the law I lifted up my hands in ſupplication. And in the midſt of my ſupplication I wept. &c." 51. *N.B.* He was then diſtreſt. Mark the good effect of this in "Remarkable Events." ibid.

"And the hour of prayer was arrived. And we prayed together."[c] 55.

"I opened the holy book for an omen. And this ſacred verſe came forth as a ſign. "How oft do the weak vanquiſh the powerful, by the permiſſion of All-mighty GOD." 75.

"The forces of Ouleaus Khaujeh ſpent that night in watching. And I in that night, on the top of that hill, was emploid in humiliations and ſupplications to the throne of All mighty GOD. And between ſleeping and waking I heard a voice as of ſome one ſpeaking to me, ſaying, "Timour, victory and conqueſt, and triumph, are thine." And when the morning broke I praid with my people."[d] 79.

"And at this time Baubau Aali Shaah came before me, and ſaid, "Timour, GOD All-mighty hath declared, that if there were two GODS in the Heavens and in the earth, the order of the univerſe would end in horror and confuſion." And I took warning by his words." 89.

"By the favor of All-mighty GOD I obtained poſſeſſion of the caſtle."[e] 99.

Timour having received an inſidious invitation, wherein he ſuſpected treachery and danger, yet becauſe it was accompanied with a Koraun, on which amity had been ſworn, out of reſpect to the Koraun he reſolved to go."[f] 101.

"And I reſted on the favor of the All-mighty."[g] 127.

"I will turn to All-mighty GOD, that whatever be the will of GOD, that I may do." 131.

"Having pitcht my tents to-

[a] This is applied to ſhew, one muſt repair to a hoſtile ſuperior, too ſtrong to be reſiſted, in ſubmiſſion. [b] This has been (with our Bible) an immemorial practice among Chriſtians.) (And a ſimilar among many people.) Auſtin notes ſome that took *Sortes* from the goſpels. (Ep. 119.) The ſame with the pſalms or goſpels, or any thing elſe, is condemned in Charles the Great's Capitular. (Cap. 4.) Cedrenus relates that Heraclus ordered his army to live purely three days, then opening the goſpels he conſtrued the place preſented as an order to winter in Albany. Peter Bleſenſis conſtrued a viſion of his from a paſſage opened on in the pſalter. (Ep. 30.) & plura, &c. Beſide the *Sortes Virgilianæ*, and the like. [c] Vid. Remarkable Events. ibid. [d] Immediately follows a ſignal victory. [e] This was after a moſt painful and perilous adventure. Yet he attributes the ſucceſs to GOD alone. [f] And eſcaped, having defeated thoſe who attackt him. [g] And proſpered.

ward

Joubeen, who had been the minister, and the counsellor, and the general[a] of his father, with 320000 Persians to oppose him. And he engaged that prince. And for 3 days and for 3 nights the slaughter continued with great fury. At length he defeated the Khaukaun, and dispatcht intelligence of his victory to Hurmuz. And he also sent unto him the spoils which he had taken. And the envious and the slanderous, who influenced the councils of Hurmuz, forged accusations against him, saying, "Behraum hath secreted the treasures of the enemy. And he hath seized to his self the sword and the crown, and the buskins of the Khaukaun, ornamented with jewels of price." And Hurmuz forgot the services of Behraum. And he credited the accusations. And he pronounced him a traitor. And, in token of his anger and contempt, he sent a chain to him, and a collar, and the veil of a woman.[b] And Behraum Joubeen placed the collar on his neck, and on his feet he fastened the chain. And he clothed his self in the female attire. And he called the Ameers and the chiefs of his soldiers together. And thus habited he gave public audience to his people. And when they beheld Behraum they uttered revilings against their prince. And they turned their hearts from their duty to Hurmuz. And under the banners of Behraum Joubeen they proceeded to the palace of the king. And they deprived him of his regal authority."[c] 285.

[a] In warring countries it may be often convenient to unite these characters. [b] How poor females are despised in the East! Yet no where more loved. So do esteem and love differ. [c] Contrast with this Chughtai Khaun's story. p. 249.

THEOLOGIC AND RELIGIOUS SENTENCES OF TIMOUR.

VICTORY procedeth not from the greatness of armies, nor defeat from inferiority of numbers. For conquest is obtained by the divine favor [and skilful measures.] P. 7. et seq.

"If the canopy of heaven were a bow, and if the earth were the cord[a] thereof, and if calamities were the arrows, if mankind were the mark for those arrows, and if Allmighty God (the tremendous and

[a] It appears hence that the convexity of the terraqueous globe was not thought of by the Caliph. He considered the flat, horizontal surface of the earth as like the cord.

the

ſuperior numbers of the enemy, Meer Zeau u deen, noted for the efficacy of his prayers, bared his head and ſtretched forth his arms in ſupplication; his prayer was not yet concluded when the effects of his mediation became apparent." 207.

"When one of my wives was afflicted with a deadly diſtemper, 12 holy Siuds celebrated for their piety aſſembled together. And each of them devoted a year of his own exiſtence to her preſervation. And ſhe was reſtored to health: and enjoid the full meaſure of their donation."[a] 207.

"Several of thoſe in whom I confided, from envy and malice communicated fictitious tales to me, both in public and private, to the prejudice of Ameer Ubbaus; who was one of my moſt powerful and moſt faithful chiefs. And they kindled the fire of my reſentment by their falſe reports. And in the moment of anger I ordered him, unheard and unexamined, to be put to death. And in the end I diſcovered the perfidy of his accuſers. And I was aſhamed and confounded at my own conduct."[b] 247.

"Mullick Shaah Siljokee diſgraced his Vizzeer Nizzaum ul Moolluk, who was adorned with every great and ſhining quality; and appointed an ignoble and worthleſs man in his place. By the ill conduct, viciouſneſs and villainy of that miniſter the foundation of the power of Mullick Shaah was overturned." 255.

"Munguli Booghau advanced with an army againſt me. And before the engagement I ſent propoſals to him, and endeavored to draw him over to my ſide.[c] But he forgot not his duty to Tughulluk Timour Khaun. And he formed his troops in order of battle. And he charged my forces with undaunted reſolution. And he was defeated. And when he afterwards voluntarily came unto me, I raiſed him to an exalted ſtation. And ſuch were the favors which I conferred upon him, that if any reſentment remained in his heart, it was obliterated. And he ſignalized his ſelf in my ſervice, and conferred obligations on me. And when I encountered Kurrau Euſoof, in the moment that my troops were diſcouraged and thrown into confuſion he placed on his ſpear the head of a hoſtile commander. And he named it the head of Kurrau Euſoof, and called to my forces, that Kurrau Euſoof was ſlain. And he gave courage to my ſoldiers. And he ruſht on the centre of Kurrau Euſoof's line, and drove him from the fields." 281.

"When the Khaukaun advanced againſt Hurmuz, the ſon of Nouſharevaun, with an army of 3 hundred thouſand ſanguinary Toorks, that prince ſent forth Behraum

[a] i. e. Lived 12 years longer. Could not he get a farther prolongation of her life? or was he tired of her? [b] What muſt be the feelings of an honeſt, humane mind, in ſuch a caſe! From the horrible miſery of ſuch conduct how happily are thoſe princes ſecured whoſe authority and it's acts the laws define! What then is he who would be abſolute? knows he his own weakneſs? knows he the craft of others? or cares he not for miſchief? [c] Timour knew it would be for his advantage to ſeduce Munguli Booghau. Had he yielded to the temptation, Timour would have deſpiſed, deteſted, perhaps puniſht him.

unto me a Koraun by which he had taken an oath that nought was in his heart but friendſhip and brotherly affection towards me, and ſent a meſſage unto me, ſaying, "If there be ought in my heart contrary to that which I ſay, and if I break my oath and do evil unto thee, may this book of GOD ſeize upon me." [a] Seeing that I thought him a true believer, I put confidence in his words. And he ſent a perſon unto me, and a meſſage, ſaying, "If it may be ſo that we may ſee each other in the paſs of Chukchuk and renew our antient faith, truly it will be better." And this was his deſign: that by perfidy and treachery he might ſeize on me. And altho' I knew that much faith was not to be placed on his word or on his oath, yet out of reſpect to the holy Koraun I reſolved that I would go to meet him. But I determined that I would firſt ſend a number of my reſolute warriors and ſecrete them round about the paſs of Chukchuk, and that I my ſelf would go with another body of my people, and ſee Ameer Hooſſein And I ſent advice to my friends, who were the followers of Ameer Hooſſein, that they ſhould inform me of his deſigns. And Share Behraum, who was of my friends, [b] informed me of the deſigns of Ameer Hooſſein. And Ameer Hooſſein ſlew him: [c] and ſet out with a thouſand horſemen to come upon me. And at that time I had pitcht my tents at the entrance of the paſs, and this news came unto me. And I ordered my forces. And behold the Van guard of Ameer Hooſſein appeared in ſight. And my Kurrauvulaun brought word, ſaying, "It is the army of Ameer Hooſſein. And Ameer Hooſſein cometh not with them. For he hath heard that Ameer [d] is come alone, and he hath ſent an army to ſeize Thee." And behold I was prepared, and two hundred horſe-men were all that were with me. [e] And I waited until the forces of Ameer Hooſſein had entered the paſs. And I ſent a meſſenger to the people whom I had ſent before me, and I commanded them to ſeize the way of retreat. And I my ſelf oppoſed them face to face. And I encloſed my enemies in that paſs, and took many of them priſoners. And Ameer Hooſſein was confounded and made excuſes. And I had faith in him no more. And I was no more deceived by his words." 101.

"When in an engagement with Touktummiſh Khaun my forces were thrown into confuſion by the

[a] Was this imprecation implied in the oath, and only repeted in another form according to the Eaſtern manner? Or is it ſomewhat more? The oath only aſſuring that the profeſſion was as true as that by which it was ſworn. And the (ſuppoſed or real) book of GOD, among it's believers, is eſteemed the pureſt and moſt certain truth. Therefore to ſwear falſely by it is the greateſt crime. It is to ſay that a wicked lye is as true as the divine word. If this be accompted to incur the curſes of the book, the oath implies an imprecation.

[b] He had revolted from Timour and was reconciled. p. 55. Yea twice. 87.

[c] A reconciled foe, even a faithleſs friend (as in this Inſtance) *reconciled*, may prove a friend faithful unto death. Who then would revenge?

[d] Timour.

[e] About his perſon. Not including thoſe ſent before, and ſecreted round the paſs.

REMARKABLE EVENTS.

TIMOUR with 243 warriors ſubdued a caſtle fortified by 1200. P. 7.

He was once brought low. He had but 7 on horſes, and 3 on foot. He carried his wife (whom he calls "honored"[a]) behind on his horſe. He wandered in the deſert, and one night alighted at a well. Three of his people ran away with 3 horſes. So he had 7 men and 4 horſes left. Yet he was ſtrong of heart and did not lament. Then Aali Beg came upon him, carried him off and impriſoned him in a place full of vermin, with a guard over him. There he lay 62 days. Then he wreſted a ſword from his guards, attackt them and they fled. Upon which he preſented his ſelf before Aali Beg. Who being confounded made excuſes, gave him his liberty, reſtored his arms and horſes, adding as a preſent a lean horſe, and a worn out camel: but kept back part of his property. 35.

"And I implored All-mighty God that He would deliver me from that wandering life. And I had not yet reſted from my devotions when a number of people appeared afar off. And I mounted my horſe and I came in behind them. And I aſked of them, ſaying, "Warriors who are Ye?" And they anſwered unto me, "We are the ſervants of Ameer Timour, and we wander ſeeking him, and lo! we find him not." And I ſaid unto them, "I alſo am one of the ſervants of Ameer: how ſay ye if I be your guide and bring you unto Him?" And one of them put his horſe to ſpeed and went and carried news to the leaders, ſaying, "We have found a guide who can lead us to Ameer Timour." And the leaders gave orders that I ſhould appear before them. And they were three troops. And when their eyes fell on me they were overwhelmed with joy. And they alighted from their horſes, and they came and they kneeled, and they kiſſed my ſtirrup. And I alſo came down from my horſe, and took each of them in my arms. And they wept. And I wept. And we mounted our horſes, and came to my dwelling. And I collected my people together and made a feaſt. And on the next day Share Behraum, who had ſeparated from me, in the narrowneſs of his heart, arrived alſo. And he made excuſes. And I took him into my arms. And I accepted his excuſes. And I treated him with ſuch kindneſs that he came forth from his confuſion." 53.

"Ameer Sheikh Mahummud, the ſon of Biaun Suldoze, was always drinking wine and ſtrong ſpirits. And in the end the wine deſtroid him, and he departed from the world. And I took poſſeſſion of his lands." 89.

"When Ameer Hooſſein ſent

[a] Remarkable in the Eaſt.

the hour of battle giveth not his heart from his hand, nor permitteth apprehenſion to take poſſeſſion of his ſoul: who can direct the efforts of his troops; and if their ranks be thrown into confuſion can by his abilities reſtore them to order: who can rule armies with majeſty and authority, and who hath the vigor to chaſtiſe thoſe who riſe in oppoſition to his commands." 269.

A ſuperior officer ſhould not be ſent on a ſervice which an inferior can do. 273.

"Every one of the Ameers who from a ſpirit of enterpriſe demanded employment, his requeſt ſhould be granted [a]. ibid.

"An atchievement from attention to perſonal ſafety in the moment of peril ſhould not be regarded." 275.

"The right of the warrior ſhould not be injured. The ſoldier grown in years ſhould not be deprived of his ſtation or wages. The actions of the ſoldier ſhould not be ſuppreſt. For thoſe men who ſell their *permanent happineſs for periſhable honor* are worthy of reward." [b] 277.

Every ſoldier to have the (extra) price of his ſervices paid him.— Hoſtile ſoldiers, captive, not to be killed, have it offered to ſerve in the conqueror's army, or liberty. [c] — If a hoſtile ſoldier, brave and faithful to his own commander, from choice or neceſſity come under another authority, his good qualities and actions to be rated as if originally in the latter ſervice. 279.

"I ordained, that whoever of my Ameers ſubdued and wreſted a kingdom from the hands of the enemy, that for the ſpace of 3 years the vice-gerency of that kingdom ſhould be conferred on him." [d] 291.

The ſoldier who turns his face from the foe, muſt appear no more. — He who on the day of enterpriſe demandeth his diſmiſſion, be in contempt &c. 315.

"If one fight valiantly and defeat his foe, let not the inſinuations of the envious be heard to his prejudice. Permit not his glory to be concealed. But let it be exhibited in ten-fold ſplendor." [e] 321.

[a] If he failed, his own ſelf-willed temerity was the cauſe. If he proſpered, the fruit was the prince's. [b] What a ſale! What a ſentiment! [c] That ſhould be on promiſe to ceaſe hoſtility. [d] But care muſt be taken againſt his oppreſſion and peculation. [e] For many good military directions, ſee p. 375. et ſeq.

REMARK-

toward the mountains. And ſpoils, and wealth, above meaſure, fell to my ſoldiers." 139.

"And I let looſe the brave men."[a] 143.

"I gave encouragement to my ſoldiers. And with money, and with jewels, I made them glad of heart. And I permitted them to come into the banquet. And in the field they hazarded their lives. And I withheld not from them my gold nor ſilver. And I educated, and trained them to arms. And to alleviate their ſufferings, I myſelf ſhared in their labors, and in their hardſhips." 161.

"I hazarded my perſon in the hour of danger."[b] 163.

"I kept my ſoldiers ſuſpended between hope and fear." 199.

"The chiefs and the commanders of my forces I admitted to my councils. And I raiſed them to exalted dignities. And I aſſociated, and converſed familiarly with them." 207.

"I loved thoſe intrepid warriors who had given repeted proofs of their courage and abilities.[c] And I propoſed queſtions to them concerning the art of war, and the various modes of advancing in the field of battle, and of retreat in ſituations of peril, and the methods of charging and breaking the lines of the enemy, and of ſkirmiſhing, and all the other operations of war. And I placed confidence in them. And I conſulted their opinions in proportion to their ſkill and experience." 207.

"The brave from among my ſoldiers I diſtinguiſht by gifts and honors." 209.

"I kept my troops in a ſtate of readineſs. And I advanced to them their wages, even before it was due." ibid.

"My ſoldiers of every rank I confined in ſuch ſort to their ſeveral ſtations, that they could not ſtep beyond the limits preſcribed to them." ibid.

"Relative to the various tribes who ſought ſhelter under my government, Thoſe who were ſoldiers I ordered to be incorporated with my troops, and entertained according to their rank &c." 217.

"And the genuine deſcendant of a ſoldier reſolute and brave, of whatever tribe, I ordered to be enrolled in the number of my forces."[d] 219.

N.B. Particular regulations for the army are here omitted. They are detailed, p. 229 &c.

"I commanded that if any one of my ſoldiers, exceding the limits preſcribed him, ſhould injure, he ſhould be delivered into the hands of the injured perſon, that he might retaliate." 251.

"By experience it is known to me, that he only is equal to ſtations of power, who is well acquainted with the military art, and with the various modes of breaking and defeating armies: who in

[a] "Let ſlip the dogs of war."

[b] A part of character eſſential to a war-chief.

[c] Both theſe were neceſſary to make a ſoldier important with Timour. And a general, who makes *fit* perſons important, will gain as much conſequence as he gives.—The like is true in all governments as well as the military.

[d] Fortes creantur fortibus.

ſhould aſſault the foe. And that when the two armies were engaged, the ſtandard-bearer of Touktummiſh Khaun ſhould invert his ſtandard.[a] And when the flames of war and of ſlaughter aſcended high, I commanded that the tents ſhould be pitched, and that they ſhould prepare victuals.[b] And at this time the ſtandard of Touktummiſh Khaun was inverted. And Touktummiſh, diſmaid and confounded, gave the tribe of Jouji to the wind of deſolation; and turned his back on the field of ſlaughter, and fled." 123.

When Timour's Ameers objected to attacking Hindoſtaun, he anſwered them ſaying, "I will ſeek the ſign of war in the Koraun." And they all conſented thereto. And this ſacred verſe came forth, "O Prophet! fight with the infidels and the unbelievers."[c] 131.

"I deliberated with myſelf concerning the Ameers, whether I ſhould throw them down from their commands. But ſince I myſelf had exalted them, I ſought not to pull them down. And I treated them with kindneſs, although they had angered me." 133.

"And the whole of my army was 92 thouſand horſe-men: according to the number of the names of Mahummud, the prophet of GOD. And I took this number as a fortunate and a happy omen." 135.

"It came into my mind, that if I ſhould reſolve on ſubduing the caſtle of Dehli, perhaps the war might be long and tedious. And I counſelled with myſelf, that I would make myſelf appear weak in their ſight: that the enemy might gain courage, and fight with me on the plane.[d] And I dug a ditch round my army, and I ſtrengthened myſelf within that ditch. And I ſent a force to meet them. And I commanded the ſoldiers that they ſhould ſhew their ſelves weak and fearful. And when the enemies found their ſelves powerful, they exulted. And they came into the plane. And they oppoſed my victorious armies face to face. And Sooltaun Muhmood, the ruler of Dehli, came into battle. And he was defeated, and he fled

a The ſtandard ſeems equally important in moſt armies. b David ſpeaks of a table ſpread in ſight of enemies. Timour did this to ſhew his defiance of the foe, and certainty of victory. This, if he gained the conqueſt, would give him confidence among the ſoldiers. But how if the already falſe ſtandard-bearer had been falſe to Timour? How if his ſeeming plotting with him had been really againſt him? This is one of the many riſques which heroes have been remarked for running. Had they failed they would have been called raſh. Having proſpered they are ſtiled glorious. It may be ſometimes *neceſſary* to dare at hazard. But events alter not the characters of actions. Nor is that the beſt glory which is acquired by chance. c Timour was reſolved in his ſelf. He wiſhed an omen that ſhould ſuit his reſolution. He was prepared to conſtrue a doubtful one in it's favor. Do Chriſtians always conſult their bible more impartially? Even in matters of doctrine, where paſſion and intereſt are generally leſs concerned? —This uſe of the Koraun is of the ſame kind with auguries and other omen-ſeekings. It is an addreſs to popular prejudices. It is applying a ſtrong motive. — How deſirable that princes in Chriſtendom would, at leaſt, as implicitly obey the more peaceable dictates of their goſpel, as the hero Timour did the warlike verſe of his fighting Prophet!
d They were in the caſtle.

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tinued in the caſtles. And I ſaw it was not good that I ſhould ſend my armies againſt them. And I wrote a ſummons, as if from Ouleaus Khaujeh. And I gave it to an Ouzbuk, and I ſent forces with him. And I commanded them to ſhew themſelves, and to raiſe a great duſt. And when the Ouzbuks received the ſummons of Ouleaus Khaujeh,[a] calling them to him,[b] and ſaw the duſt raiſed by my people, they quitted the caſtles, night after night,[c] and fled. And the land of Mauwur u Nuhur was delivered from thoſe oppreſſors, who had ſought to ſlay me. And that kingdom ſubmitted to my government."[d] 105.

"Although I had determined to put them to death, yet as they were warriors, I ſaw it was good that I ſhould diſpel their fears, and employ them in war."[e] 109.

"And I ſaw my ſucceſs in this, that I ſhould throw the people of Khorauſaun into the ſleep of negligence. And I turned toward Summurkund. And when, from the news of my return toward Summurkund, Mullik Gheaus u deen had ſat down quiet, I reſolved thus, 'Now the hearts of the people of Khorauſaun are no longer affraid of me, I muſt fall upon them.' And I turned back. And I marched with ſpeed. And coming to Hurraut I took Mullik Gheaus u deen in the ſleep of ſecurity." 111.

"I ſaw my advantage in this, that I ſhould ſpeak fair to his ambaſſador, and diſmiſs him, and ſhut up the road to the Duſht,[f] and appoint an army to ſet out after the ambaſſador: And that on the day after that on which the ambaſſador ſhould enter the preſence of Auroos Khaun without ſuſpicion, whilſt Auroos Khaun ſhould be unprepared, my forces ſhould aſſault him. And even while the ambaſſador related his ſtory my victorious armies, like an unforeſeen calamity, poured on the head of Auroos Khaun. And Auroos Khaun had not the power to oppoſe them. And the Duſht of Kipchauk was ſubdued." 115.

No more army to be taken on an expedition than can be maintained. (Elſe they will mutiny or decay.)[g] 121.

"And my people were a hungered. And the army of Touktummiſh Khaun were full. And my chiefs and my Ameers ſet not their hearts upon battle, until my ſons and my grandſons came and kneeled down, and devoted their lives unto me. And at this time the ſtandard-bearer of Touktummiſh plotted ſecretly with me.[h] And I found it was good that I

[a] As they believed. [b] Perhaps to ſtrengthen his army for ſome ſudden expedition. [c] To keep it as ſecret as might be, that the caſtles were unmanned. [d] What became of the Ouzbuks who left the caſtles? Did not they go to Timour's army, taking it for Ouleaus Khaujeh's? Were not they then taken priſoners? Timour ſays nothing of them. [e] But they muſt be watched. [f] Why? To retard the ambaſſador? If he made it quite impaſſable, there muſt have been ſome other (probably longer or worſe) road which the ambaſſador took. [g] This admits ſome variety, when the army can be ſuſtained at coſt of the enemy — as in foraging or plundering the country. [h] See p. 175. for Timour's private opinion, and, in general, public acknowledgment of ſuch behaviour.

brought word that the people of the Kauruvvaun had given intelligence to Ameer Mooſi ſaying, ‘We ſaw Ameer Timour on the border of the waters of Amuveah, and he was going toward Khorauſaun.’ And when Ameer Mooſi and the forces of Ameer Hooſſein heard this news, they were glad of heart. And they pitched their tents, and ſpread abroad the carpet of riot and diſſipation. And when I received intelligence thereof I ſelected 243 brave and reſolute, and tried, and experienced warriors from among my forces. And I re-croſſed the waters of Amuveah. And I marched with great ſpeed. And I alighted at the diſtance of a furſung from the caſtle of Kurſhee. And I commanded that they ſhould make ready ladders, and bind them together with ropes. And at this time Ameer Jaukoo kneeled before me and ſaid, ‘Many of our warriors have remained behind: until they ſhall arrive, delay is neceſſary.’ And at this time it came into my mind that I ſhould go *alone* and examine the caſtle. And I took forty warriors with me, and turned my face toward the caſtle of Kurſhee. And when the blackneſs of the caſtle appeared, I commanded my warriors to halt. And I took with me Mubbuſhur and Abdullah, who had been born in my houſe. And when I came to the border of the ditch I ſaw that the ditch was full of water. And I looked round about, and I beheld a water-pipe. And water ran through that pipe to the caſtle, and they had laid it acroſs the ditch. And I delivered my horſe to Mubbuſhur. And I croſſed the ditch on that pipe, and I came to the foot of the wall. And I went on to the portal, and ſtruck on the door with my hand, and I diſcovered that the guards of the portal were aſleep.[a] And they had filled up the portal, behind the door, with clay and earth. And I looked round the walls of the caſtle, and ſaw the place where the ſteps of the ladders could be fixed. And I returned, and I mounted my horſe, and went back to my warriors. And the troops, who had remained behind, came with the ladders. And they were all armed. And they took up the ladders, and I turned my face toward the caſtle. And they croſſed the ditch on the pipe. And having fixed their ladders they entered on the walls of the caſtle. And when 40 reſolute men had entered the caſtle, I alſo placed my foot on the ladder and went in unto them. And they ſounded their trumpets.[b] And I obtained poſſeſſion of the caſtle. 95.

“And at that time news came unto me, that the Ouzbuks[c] continued

[a] Is not this excellent adventure diſgraced by ſome raſhneſs in this part of it? Timour might have been knocked on the head from the wall. The guards might have ruſhed out and ſeized him. This ſolitary part ſeems hardly neceſſary to the reſt. At leaſt another might have done it. [b] A common artifice, eſpecially in ſurpriſe: that few men make a terrible noiſe. [c] An unruly, miſchievous, oppreſſive tribe in Mauwur u Nuhur — the government of which had been taken from Timour, and given to Ouleaus Khaujeh. But Timour fought againſt them for the injured. See p. 25, 27, 29, 35, 61, 65, 77, 79, 81, 83.

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"And I ſaw the duration of my power in this, that I ſhould divide among my ſoldiers the treaſures which I had gathered." 65.

"I ſaw it was good that I ſhould be quick and break their power before they could gather their army." 69.

"I found that my forces were not united with me. And to make them unanimous I ſaw it was good that I ſhould ſhew kindneſs to ſome, and that with ſome I ſhould diſſemble, and that I ſhould tempt ſome by riches, and ſooth ſome by promiſes and perſuaſions, and engagements." 71.

"I overpowered them at the ſecond charge. And as the night was come I pitched my tents on the ground where I was. And I counſelled with myſelf that I would not let the plain of battle cool.[a] And I conſidered that if I was guilty of delay ſomething might come to paſs which might cauſe me to ſtand in need of aſſiſtance. And tho Ameer Hooſſein was encamped behind me, I did not cauſe myſelf to ſtand in need of his ſupport.[b] But by ſkilful meaſures I defeated the forces of Ouleaus Khaujeh, and the men of Jitteh." 77.

"And I ſaw that they were going troop after troop. And my Ameers and my ſoldiers called for orders to purſue them. And I ſaid to myſelf 'I muſt delay to purſue them until their intentions be known.' And after they had travelled four ſurſungs they halted. And I diſcovered their deſign. Behold their intention was this, that they might bring me down from the mountain apart and aſſault me." 79.

"And on this account the honor of my ſtation urged me that I ſhould take the caſtle of Kurſhee. And certain of my Ameers counſelled that I ſhould go and ſeize it by force. But I deliberated thus, 'If I attempt to reduce it by a ſiege, perhaps my forces may be repulſed.' And in a ſiege ſeveral dangers occurred to my mind, and I rejected that meaſure. And I ſaw it was good that I ſhould turn my face toward Khorauſaun[c] until the hearts of the keepers of the caſtle ſhould be at reſt: and that then I ſhould return and march with ſpeed and aſſault the caſtle by ſurpriſe, and reduce it. And I marched and went toward Khorauſaun. When I croſſed the Waters of Amuveah, a Kauruvvaun arrived from Khorauſaun, and they were journeying toward Kurſhee. And the leader of that Kauruvvaun brought gifts to me. And I aſked him of the ſtate of the Ameers of Khorauſaun. And I told him that I was travelling to the kingdom of Khorauſaun. And I diſmiſſed him. And I ſent a ſpy with the people of the Kauruvvaun. And I tarried on the border of the waters of Amuveah until the ſpy

[a] According to the different circumſtances the event of ſuch conduct may be different.

[b] Sometimes it may be well to do at almoſt any rate without help, rather than make one, who might help, of too great conſequence. But ſometimes this ſlight may be returned by the ſlighted perſon's becoming as important a foe as he would have been a friend.

[c] In a different direction. As if he were going elſe where than to Kurſhee.

brought

Soldiers were paid according to that price alſo. ibid. in note.

Whoever cultivated waſte land, or made an aquæduct or canal was free from tax the firſt year, in the ſecond what he offered was received, in the third he was regularly taxed. 367.

If a rich injured a poor man, recompenſe was levied on the wrong-doer. 369.

Waſte lands unowned were annext to the crown. If poor, inſufficient people owned them, they were enabled to cultivate. ibid. [a]

Bridges repaired and built: Inns ſupplied. ibid.

In every city a moſque, a ſchool, a monaſtery, [b] an alms-houſe, an hoſpital (with a phyſician who had ſalary) a government-houſe and a court of juſtice. 371.

An officer (with approbation of eccleſiaſtic and civil judges) took care of the effects of thoſe who abſconded, the inſane, thoſe who died inteſtate, or ſuffered as malefactors. ibid.

Property given to the lawful heir. If none, expended in public piety. 373.

from one commodity to another; ſo as that the moſt ſaleable bears the burthen. That cannot be where all are taxed in the lump. This is ſaid on ſuppoſition that the ſtate may want more than the uſual revenue, ſometimes. But one third is higher than any rate of taxation with us.

[a] *N.B.* Our Commons.

[b] Better a college, or the like.

MILITARY PASSAGES.

"ONE experienced and able ſoldier can direct the efforts of thouſands of thouſands." p. 7.

If a prince ſend an army againſt a foe there is a twofold danger, i. e. that his army may be defeated or revolt. But if he go with them, there is only one peril, i. e. of defeat. [a] 11.

Counſils tending to divide the ſoldiers are not to be hearkened to. And the dictates of fear are not to be regarded. 15.

One in war, having few men, ſhould abide in the deſert. 41.

If the men will not ſtay in the deſert the commander muſt diſpoſe of them, within call, and go to levy more. ibid.

"And the ſpirit of glory aſſaulted me, and ſaid, "Since thou haſt advanced forth with pretenſions to empire, even this is becoming the dignity and the rank of a king that thou reſolve on war. And that thou be either triumphant or be ſlain in battle." 63.

[a] Timour always preferred the ſingle to the double peril.

"

even to thoſe who had injured him, and had deceived him. So that his foes bluſhed at his generoſity. 323.

The like to thoſe alſo who envied him. 325.

If a tyrant govern another kingdom it ought to be aſſaulted, that it may be delivered.[a] 331.

Alſo if religion be diſhonored there. 333.

N.B. Where ſchiſm and faction abound the nation is near ruin. And it ſhould be invaded.[b] 335.

Timour informed his ſelf of the diſpoſitions of a people; and indulged their prejudices in his appointments of rulers. 337.

Buſineſs is not to be poſtponed: — lenity and ſeverity have their ſeaſons — the ſword is not to be uſed where negotiation will ſerve. ib.

"Dominion may be continued to the *infidel*; but to the *tyrant* it ſhall not be continued."[c] 341.

In conquered kingdoms, Timour reverenced the divines and learned, and provided for them. The rich and the powerful he held as brethren; the poor as his children. He exalted the nobles. He honored the ſoldiers and ſoothed the ſubjects. To the good he did good, expelling the vicious. He kept the baſe in proper bounds. He ſuſpended all between hope and fear. He opened the portals of equity, and cloſed the avenues to oppreſſion. 345.

He gave the government again to the ſubdued prince, holding him obedient by generoſity.[d] To the refractory he gave "a *vigorous*, *ſagacious* and *upright* Governor." 347.

Thieves were put to death, ſeditious baniſht, and vagrants and buffoons kept out. ibid.

A magiſtrate watched the ſoldiers and ſubjects in every city, and was accountable for all ſtolen. ibid.

Guards were appointed on the rodes and anſwerable for loſſes. ib.

Soldiers were not permitted to enter forcibly a ſubject's houſe or ſeize his property. 349.

Proviſion was made for mendicants, that begging might be aboliſht. ibid.

N.B. *Particulars* of police are recounted after this page, which will not be noted here: only the more general and important.

Beggars perſiſting to beg were ſold into another land. 361.

"I ordained that the revenues and taxes ſhould be collected in ſuch a manner as not to ruin the ſubject or depopulate the country.[e] For that cauſeth a diminution of the imperial treaſures, and the diſperſion of the troops; and the diſperſion of the troops, an extinction of the imperial power." 361.

Charters of ſafety granted to conquered ſubjects. 363.

The ſubject paid one third of the *current price* of his commodities into the royal treaſury.[f] ibid.

[a] This may have limitations. *N.B.* Will. III. [b] When the policy or religion of a country is wrong, Timour would have it righted by a victorious foreign power.

[c] When *men* are injured they are more impatient (and ſhort-ſighted) than God.

[d] That is not always ſafe. The ſubject king has too much power and opportunity (if ſtill reigning) to hurt the conqueror. It is eaſy to obſerve that Timour was, like other men, ſometimes in extremes. He was too open or too artful. [e] A neceſſary conſequent on the former. [f] So taxes were always proportionably tolerable. But the exigencies of the ſtate are ſo different, that is impracticable; except by varying the tax

A good minifter in affairs of the empire, feeth not his enemy.[a] 261.

N.B. That is a valuable minifter who keeps in eye the population and cultivation of the country, the profperity of the fubjects, the ftrength of the army, and the fulnefs of the treafury. ibid.

He is a fkilful minifter who can, in fit time, divide or unite the fubjects and armies; who can remove the difficulties of his fovereign, and can bring the confufed matters of adminiftration to order. 265.

An inferior officer fhould not do the work of a fuperior; nor vice verfâ. 273.

The feveral officers of different departments fhould ftate to the prince in council the truth of the affairs under their jurifdiction: to be recorded, by official fecretaries for the council and a fecret one for the prince, in private confidence. 303. et feq.

Regular accompts to be taken of receipts and expenfes in each department. 307.

A minifter fhould (at leaft) do that for the king which he expects from his own fteward and Major domo. 313.

A good fervant does his duty, becaufe he loves his mafter. ibid.

A good minifter takes not affront nor meditates revenge for the flights or chidings of his prince: but takes his fovereign's faults on his felf.[b] 315.

The fervant whofe eye is on the gleanings of his mafter will overlook his duty. 315.

He who forgetteth his duty fhould be trufted no more. ibid.

"The fervant who in the hour of trial fearcheth after excufes, who on the day of enterprife demandeth his difmiffion, who keepeth his eye on the means of retreat,[c] and who transferreth till to-morrow the bufinefs of to-day, let the names of fuch fervants be held in contempt, and let them be delivered over to the Almighty."[d] ibid.

If a good fervant be any how put to fhame, let it be repaired. 317.

When one who had forfaken his mafter, returns of his own accord, let him be received with honor.[e] ibid.

That fervant, who was good and faithful to his former mafter, is to be received with honor, and promoted if he come to another: and the contrary. ibid.

When a fervant in policy *pretends* friendfhip to his mafter's foe, he fhould be confidered as a wife friend. But if it be earneft, let him be given to the enemy. 321.

When Timour conquered the kingdom of Tooraun, he behaved alike to his friends and enemies;

[a] That is, 1. is intimidated by no oppofition to his well-doing; 2. has no confideration of his own private enmities. His power is never the tool of his own revenge.

[b] *N.B.* Under an oriental mafter.

[c] i. e. His *own* fafe and advantageous retreat; not that of the adventure.

[d] i. e. Be no more concerned with them.

[e] How does this confift with the laft maxim but two following? Sometimes one is good, fometimes the other. Difcretion to be ufed. As in anfwering and not anfwering a fool according to his folly.

even

Too great a ſhare of government ſhould be truſted to none. Neither diſcretionary power. But government is to be divided into as many poſts as may be. Then every one's own buſineſs and watching over others will keep the ſupremacy ſafe. 225.

Rulers ſhould have and maintain a dignity of authority: a majeſty, which can overawe from preſuming at all againſt them. 227.

The power of every officer, even the moſt inferior, to be abſolute over all below.[a] 231.

The learned and divines to have ſubſiſtence from the prince. 235.

A province ſhould be inſpected on the third year. And if populous, plentiful and ſatisfied, the governor ſhould be continued. Elſe removed; and receive nothing for three years. 241.

Tax-gathering may be enforced by menaces: but not corporal puniſhment. ibid.

" The governor whoſe authority is inferior to the power of the ſcourge is unworthy to govern. ib.

Ameers to be tried by their Peers. 245.

Miniſters not to be condemned but on fair trial and clear proof. Becauſe many ſeek their ruin, either envying them, or plotting againſt their ſovereign. ibid.

Peculation in miniſters of revenue to be made good from their own fortunes. 249.

They whom a miniſter patronizes will deceive and betray him: whom he neglects oppoſe him. ibid.

Extortion and rapine in all caſes to be puniſht and righted by reſtitution. 251.

The eccleſiaſtic judge to decide of cauſes and crimes cognizable by eccleſiaſtic law. The civil judge to order the reſt. 253.

A miniſter ſhould be firm and generous, intelligent and ſagacious, be able to live in harmony with the ſubjects, be patient under difficulties, and cultivate peace. ibid.

Such a miniſter ſhould be diſtinguiſht by honor, a poſt of authority, the confidence of his maſter, and diſcretional power. ibid.

The miniſter equal to his office is juſt and moderate (concerning government, land and property) never *appears* a hypocrite, ſpeaks well of the ſoldiers and ſubjects, neither ſays nor hears ill of others, behaves ſo prudently as to turn a man's mind from bad intentions, and does good for evil. 255.

Office muſt not be conferred on the *wicked*, the *envious*, the *revengeful*, or the *ſeditious*. ibid.

If a miniſter be too compliant the worldly-minded will bear him down. 259.

N.B. That miniſter is wiſe who regulateth royalty by a juſt knowledge of mankind. ibid.

The dignity[b] of empire is ſupported by extenſive territories, by a rich treaſury and numerous armies. ibid.

[a] This belongs to an univerſity, or other abſolute government. And is beſt for ſuch. This ſhews how nearly approche ſuch government, ariſtocraſy and democracy. The mere ſubject has *many* lords. [b] The dignity, but not the true welfare. As little army as ſafely may: and well filled, not large territory, are beſt.

 A good

glected.[a] ibid. et ſeq.

It is important to have the approbation of thoſe who are eminent. And they grant concurrence to one who honours them, and courts it. 193, 195.

If a prince would be ſtrong and ſecure, he muſt attach to him the religious. 197.

When thoſe who have injured can be made friends, their injuries are not to be revenged, but forgot. If they ſtill will be evil, they are to be left for a time. Elſe they are to be overcome with good. 199, 201.

Princes ſhould avail their ſelves of the intercourſe with divines, lawyers, ſagacious perſons, holy men whoſe prayer is effectual, warriors, prudent and ſecret men, learned men in ſciences and arts, hiſtorians, aſcetics and ſolitaries, artificers and tradeſmen, and travellers. 209 et ſeq.

Soldiers and ſubjects equal, but one muſt not hurt the other. 209.

Wages of ſoldiers to be advanced, not detained, eſpecially in critical Times. ibid.

Inferior governors well choſen and ordered do much ſervice. 211.

Plenty and population are main ends in a government. ibid.

Merchants may be uſeful not for their wares only, but intelligence from various parts. 217.

It is good to reinſtate perſons who are conquered in their former rank in one's own ſervice. 217.

When merchants from enemies become ſubjects a ſufficient capital ſhould be allowed them. 219. The ſame of the peaſant.

A prince's words and actions ought to be his own, and his ſubjects and ſoldiers ſhould know they are not cauſed by the influence of any other.[b] 221.

A prince ſhould hear advice from every one. But ſo attend to none as to make him equal or ſuperior to his ſelf in ruling. ibid.

A king ſhould be juſt. But eſpecially he ſhould have juſt and good miniſters. Becauſe they can counteract his evil. But if they do evil, it will ruin him.[c] 223.

He muſt act reſolvedly and firmly: giving his orders in perſon, that none may dare or be able to oppoſe. ibid.

A reſolution, enterpriſe or command muſt not be altered. Even tho the conſequence is expected to be bad.[d] ibid.

[a] It makes him, 1. leſs ſuſpected; 2. more revered; and 3. gains him the influence of the religious. *N.B.* The reformation meant is only bringing again into uſe thoſe eſtabliſhed things which by omiſſion were obſolete. — The attention is to maintain and ſpread religion. [b] This Maxim muſt be qualified. It is a good one in an abſolute government, as Timour's; where the perſon, not the law, rules. But in mixt governments, where the law is underſtood to be above the king, it is more ſecure for the prince to let his ſubjects know that miniſters direct the government, and to give them up when demanded by the people. Unleſs in ſome ſpecial caſes. [c] This alſo belongs to an abſolute government. See the note foregoing. [d] This reſolution often brings affairs to an unhoped for iſſue: and ſo gives ſoldiers an opinion of the commander's being infallible and irreſiſtible. Which upon the whole may do more good than evading an evil by change of council. And it is better that a ſuperior do not ſucceed in a buſineſs, than that he ſo ſubmit to the ſubjects as to be expected or conſtrained to ſubmit again.

good terms. Which Moosi hearing became secure, and obeyed Timour's summons. By this stratagem Timour took him, and afterwards punisht him. 137.

"I at all times thought that there was nought more worthy the *valor*[a] of princes than conquering of kingdoms and empires, and waging holy wars with infidels."[b] 141.

When seditions are not checked in time, they may grow to open rebellion. ibid.

Seditious people are to be divided by dispersing them.[c] 143.

Such discipline is to be kept that men and officers may maintain without presumption their proper station. 161.

A prince is never to be easy or secure. 163.

It is good to pardon, to be liberal, to be affable, merciful; but chiefly to regard the low and redress the injured. 165.

The valiant are to be distinguisht by a general. And a prince must favor the learned and religious. ib.

Those who labor to hurt others, are not to be admitted to intimacy. 167.

History and politics should be studied by a prince; that he may know what has happened to royalties and realms, and wherefore, and how it happened.[d] ibid.

A prince should learn the conditions of his subjects in all ranks particularly. 169.

For that purpose intelligencers should be dispersed, who should be condignly punisht for falsehood. ib.

The oppressions of inferior governors to be righted and adequately punisht. ibid.

Evil persons are to have scope till they make their selves manifest and odious. 171.

Not only good and great men are to be rewarded, but enemies and traitors on submission are to be pardoned and used as friends, till their suspicions are overcome and their hearts won. Especially if they are brave, wise and eminent. ibid.

One of various fortune learns neither to confide in friends too much, nor fear his foes. 173.

The man who is faithful to an enemy is honest, and *may* be faithful to the other side. ibid. And vice versa. 175.

A prince should make his laws according to the religion of his country. 177.

Teachers of the divine law should be appointed. 179.

The prince is judge of ecclesiastic matters. ibid. 181, et seq.

In weighty matters the divines are to be consulted about religion. 189.

A prince should attend to the minute parts of religion, and make a reformation when they are neglected.

[a] But a prince must be just and good as well as valiant. [b] This is not inserted as a maxim of true, but of Timour's, policy. Have all European princes been more wisely politic? [c] They may be separated without dispersion. And that will be as good. For instance, 1. communication may be cut off by lines of army and fortification; 2. some may be brought over and garrisoned, protected and privileged; 3. seditious people are the easiest to divide by suspicious hints. [d] Timour learnt hence the evil of tyranny and cruelty.

taken bribes, their prince muſt cauſe them to *refund the Bribes*, and diſplace them. [a] ibid.

People broken by oppreſſion, tho' readily agreeing with an oppoſition may break their engagements. Mauwur u Nuhur [b]. 33.

An army is the ſinews of empire. ibid.

A prince delivered from oppreſſion will ſometimes turn againſt his deliverer, ſuſpecting that elſe he may ſeize the government. [c] 47.

When a perſon aſpiring to the throne is known among the people, they will look with obſervation at him. Therefore he muſt pleaſe them. He muſt ſhew royal generoſity and liberality. [d] p. 65.

When Timour ſaw his people divided, and ſome not heartily with him, he ſent for theſe privately, promiſing each according to his particular deſires. But to each he appointed a *Kotul*, i. e. a perſon who ſhould ſucceed, in caſe of death, deſertion, diſmiſſion, or the like. By this act he engaged their hearts, he made them watchful to ſeem worthy their rank, he had a ſpy over them ready to tell when they deſerved diſhonour, and he retained two perſons by one place. 75.

Since GOD is one, and hath no partner, therefore the vice-gerent over the land of the Lord muſt be one only. *N.B.* This was ſaid againſt making confederate princes partakers of their commander's fortune. 89.

Suſpected princes are to be divided, that they may be weak. But one muſt be their reconciler to profit by their united ſtrength. 91. Ki Khiſſero and Aljauitoo Burdi. 93.

A friend in all places cometh to uſe. 103.

One obſtinately reſolved on reſiſtance, who is dangerous, may be won by ſeeming neglect, or indirect commendations, which he may hear. 111.

An ambaſſador of uſe to give intelligence. 127.

Unleſs it be quite neceſſary a prince ſhould not diſplace officers of his own promotion. [e] 133.

Timour having a deſign againſt Mooſi, complaint was made, and redreſs ſought againſt Mooſi from Timour, by the brother of a governor whom Mooſi had ſlain, and who had been Timour's friend. Timour put the complainant into cuſtody, ſeeming therein very unjuſt and giving great offence. Then he ſaid that Mooſi and he were on

[a] Perhaps this is not ſo good. For in this caſe, people might urge bribes perſuaſively enough on purpoſe to ruin an officer. Nor do bribers deſerve to recover money ſo miſchievouſly ſpent. — Would it not be better to put ſuch bribes in the public ſtock?

[b] This may admoniſh at the preſent time.

[c] As for example. There is a *poſſibility* of it between the (ſuppoſed oppreſt) Americans, and the (ſuppoſed deliverers) the French.

[d] At leaſt he muſt be better than he whom he rivals.

[e] In ſome caſes this may be neceſſary. As, 1. When they are known to be leſs qualified than they ſeemed at firſt. 2. When they act very wrong. 3. When they are too important. (But here is need of caution.) 4. When they are found treacherous. 5. When their removal is required by a more powerful. (But this being a phyſical or political neceſſity, not an ethical, juſtice, and the public good, are to be regarded as much as poſſible.) 6. At the remonſtrance of the people, where they have a part of the government.

good

POLITICAL MAXIMS.

TIMOUR's ends "Reduction of kingdoms, obtainment of empire, defeating armies, circumventing enemies, making friends of foes, going out and coming in among friends and enemies."[a] P. 3.

"In conducting the concerns of government take by the hand four assistants, Deliberation, Counsel, Vigilance, and Circumspection." 5.

"Requisites for conducting the concerns of empire are one portion, patience and forbearance; and one portion, pretended negligence and feigning not to know that which thou knowest." ibid.

"The experiened have said, By policy kingdoms may be conquered and numerous hosts may be defeated, which by the swords of united armies cannot be overthrown." 7.

"By experience it is known to me that Counsel and Deliberation, and skilful Measures, are only to be found with the wise and sagacious." 9.

"Though the conclusion of every worldly event is covered by the curtain of fate; yet, according to the holy word of Mahummud, in every enterprise which I undertook, I acted from Counsel and Deliberation." ibid.

"When my counsellors and my advisers were assembled together, I demanded their opinions on the good and on the evil, and on the advantages and on the disadvantages, of undertaking or relinquishing, the enterprise before us. And when I had heard their opinions thereon, I myself examined both sides of their opinions.[b] *N.B.* Every plan in which I discovered a two-fold hazard I rejected, and chose that in which the peril was single." 11.

"After examining the avenue of retreat, enter on the execution." ib.

"Those are worthy to be counsellors who stedfastly adhere to that which they say and do." 13.

"Turn the ear to the counsel of the tongue, but treasure the counsel of the heart in the soul."[c] ibid.

When officers are sent to lay waste a province, and it is necessary to the province to gain time, the officers are to be amused with bribes and promises. 19.

They are contracted hearts and eyes to which presents seem great. 21.

If officers be known to have

[a] Of these ends the two last only are essentially good. The others are as their final cause. [b] Hereby, 1. He improved his own wisdom. 2. He had the advantage of every good hint — (And seldom does the wisest not need one.) 3. He pleased the courtiers by giving them the honor and importance of advising their sovereign. But by determining for himself, 1. He kept his counsellors from being too powerful. 2. From being envied. And, 3. Was more likely to have nothing offered him unreasonable or unplausible. [c] First be able to distinguish them.

taken

ſerved or exceſſive kindneſs to make and keep friends: he ſeemed not to know, but readily pardoned enmity and treachery. And ſuch was his delicacy of ſentiment, ſuch the art of his addreſs that he cleared every ſuſpicion of the guilty and fearful; he covered the bluſhes and ſoothed the confuſion of the conſciouſly unworthy. One ſo qualified, with ſo diſcerning an eye, ſo ſenſible yet ſtrong a heart, ſo open yet powerful a hand, ſo free yet ſo forcible an addreſs, what wonder that he was great?

In *military* occaſions his great excellence ſeems to have been hiding or magnifying his ſtrength, ſurpriſe, varying his attacques, and obſtinacy in keeping his ground. His *politics* availed him much in *governing* his army, and he often uſed prayers, his *oracle* of the KORAN, and other *religious* means to *encourage* them.

PARTICULARS in either of theſe parts are not here noticed; but the more generally applicable Sentences.

IN *theologic* matters I have been more ſcant, not meaning a detail of Mahummudan principles. There are only a few notes, tending to ſhew that religion every where has it's force, and is ſerviceable to a general and prince.

I COULD have added *parallel* ſentences from ſacred and other writers in moſt places. But I thought it needleſs to thoſe who knew them, and uſeleſs to the reſt. I only note TIMOUR's Maxims.

POLITICAL

The following ſyſtematized *View of the Matters contained in the Work of* TIMOUR *was ſent me by my learned and reſpected Friend Mr.* HENDERSON *of* Pembroke College, *to whom my Thanks are due for this Communication, and whoſe own Words will beſt ſerve to introduce it.*

SUCH a collection as the following has been acceptable in the editions of various authors. I need not mention the *Penu Tullianum*, or the ſimilar work from SENECA. Hereby the moſt important parts are got together, more ready for uſe: and the book is brought, as it were, to a focus. In ſome authors this is more uſeful than in others, in none quite vane. If we may have nothing to learn from TIMOUR, it will at leaſt pleaſe the curious to ſee in one view ſeveral good things which his mind was acquainted with: we ſhall be pleaſed to know that he knew them.

To avoid ſuperfluity of bulk I have made but three heads, *Political*, *Military*, and *Theologic* — adding a few remarkable Events.

In *political* management TIMOUR ſeems to have relied chiefly on amuſing perſons, bribing them, keeping them in ſuſpenſe, and dividing them. He was acutely ſagacious, rightly provident and firmly reſolute. He was generally willing by any undeſerved

"I NEED not, I preſume, inſiſt on how agreeable ſuch a diſpoſal muſt be to one ſo penetrated as I have ever been with ſentiments of veneration for an univerſity, which in quality both of a ſpring-head of learning and of a noble conſervatory of literature, is ſo juſtly conſidered as a national ornament and honour. But I now receive from that circumſtance a freſh pleaſure in its furniſhing me an occaſion of aſſuring yourſelf of the truth with which I moſt reſpectfully am,

SIR,

Your moſt obedient

humble Servant,

JOHN CLELAND."

" The portrait of Tamerlan (Timur-lang) in this collection, and perhaps the only one extant in Europe on which any dependence for genuineneſs may be reaſonably had, ſeems to favour the belief of its authenticity, in that you may very clearly remark in it the diſtinctive Tartar lineaments, a broad flattiſh face, with ſmall eyes. Theſe in his ſon and ſucceſſor, are ſomewhat leſs conſpicuous, and, as the line of deſcent proceeds, they melt by degrees wholly into the ſoftneſs of the Indian features.

" It may alſo be obſerved, that the Moors, or Mahomedan ſovereigns of Indoſtan, are in this collection diſtinguiſhed from the Gentoo ones, by the faſhion of the ſkirts of their robes, which in the Gentoos, hang on each ſide, cut at bottom into an angular form, as all the Rajahs wear them to this day for an enſign of royalty.

" However, this book, ſuch as it is, was by the governor Tegbeg Khaun made a preſent of to Mr. Frazer, the ſame who, at my inſtance and requeſt, tranſlated from a Perſian manuſcript the account of Shah Nadir's (the famous Thamas Kooly Khaun's) expedition into India; and who brought home a curious collection of oriental manuſcripts, moſt of which once belonged to the royal library of Iſpahan, and had eſcaped the rage and barbariſm of the Aphgoons, or Ophguan invaders, under Emir Veiſs and his ſucceſſors.

" Mr. Frazer having parted with this Set of Portraits to me, I ſent it to Mr. Pope, with whom I was then in correſpondence; and who wrote me, That judging it too great a curioſity for his private ſtudy, he had done it the honour of preſenting it to the Bodleian Library.

the general never enters the town himſelf, but deputes certain officers to the governor, under pretext of taking cognizance of his conduct, but in fact to receive a bribe, in form of a preſent, not to make too ſtrict a ſcrutiny.

" TEGBEG KHAUN, who was far from being on good terms with the court, being obliged to proportion his preſent to the need he ſtood in of abſolution for the paſt, and protection for the future, ſent the general ſome lacks of rupees, not leſs than to the amount of three or four hundred thouſand pounds. But that ſuch a tranſaction may not appear too barefacedly what it always is, a corrupt bargain, the general uſually makes the governor ſome preſent, which is to paſs for a return. On this occaſion then the Mogul general ſent Tegbeg Khaun a ſabre ſet with rubies, emeralds and diamonds, worth perhaps at moſt three or four thouſand pounds, together with this Book containing a ſet of Miniature Portraits of the ſucceſſive ſovereigns of Indoſtan for ſeveral ages back. They are in colours, on vellum-leaves, and are copies from a ſeries of originals in the Mogul's palace.

" THAT they are not fancy-pictures, there is great reaſon to believe (independent of the preſumption in their favour from the circumſtance of their being a preſent on ſo capital an occaſion from one great officer of ſtate to another, it being well known, that ſuch a ſet of pictures actually exiſts in the royal palace, it hardly ſeems improbable that a copy was taken from them. And here it is obſervable, that the Mogul-moors have nothing of that averſion to images or pictures, which is even a point of religion to the Mahomedans in general. But theſe Moguls retain ſo much of their Tartarian origin as to tolerate all religions, and even to incorporate theirs of the *Thien*, ſuch as the court of China alſo profeſſes, with the predominant religion of whatever country they conquer; for the greater eaſe of preſerving their conqueſts by this political conformity.

THE

Account of the Portrait of TIMOUR.

The Note and Letter here following are printed from a Book of Eaſtern *Portraits given by Mr.* POPE *to the Univerſity. They are ſufficiently explicit in themſelves and require no Illuſtration.*

" THIS Book (containing one hundred and ſeventy eight
" Portraits of the Indian Rajahs continued to TAMER-
" LANE and the great Mogols his ſucceſſors as far as to Áu-
" rengzebe) was procured at Surat by Mr. JOHN CLELAND,
" and given to the Bodley-Library, as a token of reſpect by

ALEX. POPE."

1737.

To Mr. EVERARD, Fellow of Braze-Noſe College, Oxford.

LONDON, the 8th. *July*, 1760.

" WITH great pleaſure it is, SIR, that I comply with your intimation to me of a deſire to know ſome particulars of that Collection of the Miniature Portraits of the ſovereigns of Indoſtan preſented by Mr. POPE to the Bodleian library at Oxford, inſcribed with his name and mine.

" WHILE I was in India ſometime before the year ſeventeen hundred and forty, one of the Mogul's generals was with an army incamped before the town of Surat, of which Tegbeg Khaun was then governor for the Mogul. On thoſe occaſions

tutes could be tranſlated and publiſhed together, ſuch is the accuracy of the narrative, ſuch the importance of the matter, and ſuch the lights that they would mutually reflect on each other, that it would, I conceive, be impoſſible for any one to read them, without acquieſcing in their Authenticity from the *internal* Evidence alone.

Yours, moſt aſſuredly,

WILLIAM DAVY."

"I WAS acquainted with ſeveral great and learned Men in India, both Natives and Perſians: on peruſing the works of TIMOUR, I was led to make the ſame enquiry which you have made, Whether they were, or were not authentic? The anſwers I received were always in the affirmative, and attended with ſome tokens and expreſſions of ſurprize, that I ſhould, or could, doubt their being genuine. SHAAH AULUM, the preſent Mogul, has a beautiful copy of the Hiſtory and Inſtitutes of TIMOUR; which he holds in ſuch eſteem, and of which he is ſo exceedingly careful, that though he granted me the uſe of any other book in his poſſeſſion, this he poſitively excepted by name, as a work ſo rare and valuable, that he could not truſt it to the care of any perſon whatever.

"UPON the whole, if the learned of the Eaſt, for ſeveral generations, have been induced to give implicit credit to the Inſtitutes and Hiſtory of TIMOUR, which is certainly the caſe, I do not ſee how Europeans can, with any degree of propriety, doubt their authenticity. The Oriental Critics have the very beſt materials on which to form their opinions; our ſmall ſtock of knowledge in the language, and ſtill ſmaller ſtock of Aſiatic Hiſtorians, render us very incompetent judges of the point in queſtion. There are a great number of Oriental Manuſcripts in the libraries of the Learned; but I am convinced, that there are ſtill many, very many, which never have found, and poſſibly never will find, their way into Europe; and therefore, though no *hiſtorical* evidence can be produced to prove the authenticity of the Works of TIMOUR, yet no one can pretend to ſay, that ſuch *hiſtorical* Proofs do not exiſt. The learned of the Eaſt muſt be the beſt judges whether they do, or do not merit their belief and veneration; and they have thought proper to beſtow upon them both the one and the other. It is much to be regretted, that the Life of TIMOUR, written by himſelf, is not to be found in Europe: if that, and the Inſti-

tutes

written by himſelf. Babour was deſcended from TIMOUR in the fifth degree; he was the ſon of Omer, the ſon of Abu Saeed, the ſon of Mahummud, the ſon of Meraun Shaah, the ſon of TIMOUR. About eighty years elapſed between the death of TIMOUR and the birth of Babour. Babour in the twelfth year of his age, and the 899th year of the *Hejra*, ſat upon the throne of his father, in the kingdom of *Furgauneh*. The earlier part of his life very much reſembled that of his great predeceſſor, TIMOUR: and his abilities in the Field and in the Cabinet, his fortitude in diſtreſs, his activity and courage when ſurrounded with difficulties and danger, and the glory and ſucceſs with which his Enterprizes were finally crowned, make the reſemblance between theſe two Princes ſtill more ſtriking. Like TIMOUR, Babour wrote an accurate Hiſtory of his own Life and Actions in the *Turki* language; which though by no means equal to the admirable compoſition of his renowned anceſtor, is a work of infinite merit. Yet this hiſtory, great as the Royal Author was, remained in obſcurity till the middle of the reign of his grandſon *Acbur*, when it was tranſlated into the Perſian language by one of his Omrahs, *Khaun a Khaunaun*. It is more difficult to account for the temporary obſcurity of this valuable work, than for that of TIMOUR's; for at the death of Babour it muſt have fallen into the hands of his ſon *Humaioon*, and on his death, into thoſe of *Acbur*. Yet till the middle of his reign it remained unknown and untranſlated: and if *Acbur* had, in the early part of his life, been driven from his throne, if Diviſions had taken place in his family, and his poſterity had been ſcattered abroad, this valuable Manuſcript might have fallen into private hands, and have remained unknown for a century longer; poſſibly, have been totally loſt. No Critic, either Oriental or European, pretends to diſpute the authenticity of Babour's Hiſtory; and, as far as I have been able to diſcover, the Learned of the Eaſt conſider the Inſtitutes and Hiſtory of TIMOUR as equally genuine.

"I WAS

Royal Mogul author. This I take to be impoſſible. Authors in the Eaſt neither ſold their works to bookſellers, nor publiſhed by ſubſcription, nor depended for ſupport on the applauſe, the generoſity, or the credulity of the public: they were patronized by Princes, who rewarded their labours in proportion to the value of their works. And therefore, if *Abu Taulib* had been capable of writing ſuch a work, he never would have been guilty of ſo dangerous and fooliſh an artifice, which could tend only to diminiſh both his fame and his profit. The applauſe and the reward due to the Tranſlator of an excellent work, muſt, whatever his merit, be inferior to thoſe which are due to the author of ſuch a work; if therefore he had been maſter of abilities to write the Life and Inſtitutes of TIMOUR, as there written, he would have ſpoke in the third perſon inſtead of the firſt (no other alteration being neceſſary,) and have ſtood forth as the author of the firſt and beſt Hiſtory of the Life of TIMOUR, that ever was wrote; for which he muſt have obtained both applauſe and profit tenfold. The ſame mode of reaſoning will hold good to prove that the *Turki* copy could not be wrote by any *Mogul* author, but him to whom it is aſcribed, TIMOUR HIMSELF.

"THE noble ſimplicity of Diction, the plain and unadorned Egotiſm that runs through the whole of the Inſtitutes and Hiſtory of TIMOUR, are peculiarities which mark their originality and their antiquity alſo. The Orientals, for ſome centuries paſt, have adopted a very different mode of writing; the beſt of their hiſtorical works are filled with poetical and hyperbolical Flowers and Flouriſhes, which are ſo numerous, and occur ſo frequently, that many a *folio* volume, weeded and pruned of theſe ſuperfluities, would be reduced to a very moderate *octavo*.

"THE only work bearing the leaſt reſemblance to the Life and Inſtitutes of TIMOUR, which has fallen under my obſervation, is the Hiſtory (or Commentaries) of *Sultaun Babour*, written

or even his ſubjects during his life; ſince it would have enabled thoſe who choſe it, to combat him with his own weapons, or, in other words, to have turned his arts and his policy againſt himſelf. Hence it is reaſonable to ſuppoſe, that the Work in queſtion was entirely unknown during his life; and its ſubſequent temporary obſcurity may, I think, be plauſibly accounted for, by the probability of one copy only exiſting at the time of his death, by the uncertainty into whoſe hands that copy fell, and by the diviſions which followed in his family after the death of *Shaahroch*.

" *Abu Taulib ul Huſſeini*, in the Dedication of his Tranſlation to *Sultaun ul Audil*, ſays, that in the Library of *Jafir*, *Haukim* of *Yemmun*, he met with a manuſcript in the Turki, or Mogul language, which, on inſpection, proved to be the Hiſtory of TIMOUR, written by himſelf; containing an account of his Life and Actions from the ſeventh to the ſeventy-fourth year of his age, &c. &c. He then proceeds to give the Tranſlation of the ſaid Hiſtory, in which are included the Inſtitutes.

" IT may appear remarkable that the Tranſlator ſhould ſay ſo little, or in fact nothing, to prove the authenticity of the valuable work, which he was about to tranſlate. It has an extraordinary appearance, I allow; but, I think, the following inferences only can be drawn from it: either that he thought the work itſelf contained ſufficient proofs of its own authenticity, or that at the period when he tranſlated it, it was ſo well known, as not to admit of doubt, or diſpute. For my part, I think his inattention to this point is a very ſtrong, if not the ſtrongeſt poſſible proof, that the Hiſtory and Inſtitutes of TIMOUR are genuine.

" AN European Critic may ſay, that this ſame *Abu Taulib* might have wrote the work himſelf in the Perſian language, and have impoſed it upon the world as a Tranſlation from the

Royal

hand, or by a favourite and trusty amanuensis, is uncertain; but which ever was the case, it is most probable, that one copy only existed during his life-time, and possibly for many years afterwards: what became of that copy, during the confusions that followed his death, is equally uncertain and open to conjecture. But after all, it is no unreasonable supposition, that such a work in manuscript might have existed, though *Alli Yezzudi* and *Mirkhond* knew nothing of the matter. That they were not acquainted with it, is evident: for if they had, and thought it authentic, they would have bestowed upon it all the applause which is due to the intrinsic merit of the work; if they had known and thought it spurious, they would have refuted its authenticity. But they have done neither; they are totally silent on the subject: from whence we may conclude, that they were strangers to the work. But it by no means follows, that such a work could not exist, because they, or even cotemporary authors, knew nothing about it.

"The History of Timour, written by himself, carries with it the strongest proofs that he wrote for posterity only; and that he could not, in prudence, or in policy, make his work public during his life: for it contains not only the same accurate detail of the Facts and Occurrences of his reign, as are found in other Authors, but it goes much further. He gives you that which he only had the power to give, the secret Springs and Motives which influenced his conduct in the various political and military transactions of his life, the arts by which he governed, as well as the power by which he conquered. He acknowledges his weaknesses, honestly owns his errors, describes the difficulties in which he was occasionally involved by those errors, and the policy by which he surmounted and overcame those difficulties. In a word, it is a complete Index to his head and his heart; and though, take it all in all, it redounds to the honour of both the one and the other, yet it was a work by no means calculated for the perusal of his enemies,

adhere minutely to the truth in their relations of the moſt trifling facts, and that they were ſtill more particularly enjoined to obſerve the ſtricteſt impartiality in their narratives of the conduct and actions of the Emperor himſelf. Theſe hiſtorical Journals, if they may be ſo called, were, from time to time, read in his preſence, in the preſence of his Miniſters and Officers, and of the learned: they were compared with, and corrected by, each other, by the Emperor himſelf, and by ſuch of his people as had a perſonal knowledge of the Tranſactions therein related. It muſt be allowed, that this was no bad way of collecting authentic materials for the hiſtory of a mighty Emperor, governing a mighty Empire; if he took care to enforce his commands by proving himſelf ſuperior to flattery, and by an encouragement of that truth and impartiality, which he ſo ſtrictly enjoined. From theſe materials, ſome of which were in proſe, ſome in verſe, ſome in the Turki (or Mogul) language, ſome in the Perſian, *Alli Yezzudi*, afterwards compiled the Hiſtory of the Reign and Conqueſts of Timour, as he himſelf declares: and with the aſſiſtance of theſe very materials, it is concluded that TIMOUR wrote that voluminous and valuable Hiſtory of his own Life, to which he added his Inſtitutes. How it came to paſs that that Hiſtory and thoſe Inſtitutes were not taken notice of either by *Alli Yezzudi*, or *Mirkhond*, it is impoſſible, at this diſtance of time, to tell; but though the cauſe cannot with certainty be pointed out, there is room for many plauſible conjectures. The hiſtorical Journals before mentioned were numerous, and they were public alſo; the great and the learned had free acceſs to them; many copies of them were taken, and, with the originals, handed down to poſterity: the Life of TIMOUR, and his Inſtitutes, on the contrary, was a private work, compoſed by himſelf, with the aſſiſtance which thoſe materials afforded him. This work the Conqueror was led to engage in from motives to us unknown: amuſement or ambition, or both, might urge him to the arduous undertaking. Whether it was written with his own

hand,

Mr. DAVY's Letter on the Authenticity of the Inſtitutes.

Glouceſter, Oct. 24. 1779.

"MY GOOD FRIEND,

I HAVE received your favour of the 20th inſtant, and wiſh moſt heartily that my ability to comply with your requeſt was equal to my inclination.

"YOU apply to me for *external* evidence to eſtabliſh the Authenticity of TIMOUR's Inſtitutes: it is by no means an eaſy taſk which you impoſe on me; ſuch reaſons, however, as have led me to believe them genuine, I ſhall freely communicate. How far they may tend to remove the doubts of unbelieving Critics, I cannot pretend to ſay; poſſibly, in the opinions of ſuch Gentlemen, they may only ſerve to eſtabliſh my own credulity: be that as it may, I ſhall ſet out with declaring to you, that I cannot produce any *hiſtorical* proofs of the Authenticity of theſe Inſtitutes.

"THE only Hiſtories of TIMOUR, which I have read (that written by himſelf excepted,) are thoſe of *Shurruf u'deen Alli Yezzudi* and *Mirkhond:* the latter is in the *Rouzut ul Suffau.* True it is that neither of theſe authors, to the beſt of my remembrance, take any notice of the Inſtitutes, or of the Hiſtory (or Commentaries) of TIMOUR, ſaid to be written by himſelf. *Alli Yezzudi* ſays, that TIMOUR was always attended by ſeveral learned and able men, whoſe ſole employment was to keep a ſort of hiſtorical Journals of all Tranſactions as they occurred, both military and civil; that they were directed to

with my wiſhes he has given me permiſſion to publiſh. I have therefore inſerted it, annexed to the ſpecimen of *Euſoof* and *Zoolleikha*, in the preſent publication: not merely for the ſake of that beauty of thought and expreſſion, of which there is much in both to be admired; but becauſe, like the work of TIMOUR, it ſerves to prove that a knowledge of the Perſian diſplays to the European ſcholar not only whatever is valuable in its native compoſitions, but alſo the yet undiſcovered treaſures of the Shanſcrit, the Mogul, and other remote languages of the Eaſt.

WADH. COLL.
Oct. 15. 1782.

J. WHITE.

The knowledge of the particulars contained in this note I owe to my converſations on the ſubject with Mr. ROUSE, from whoſe general acquaintance with the literature of India I have derived much curious and uſeful information.

many faulty paſſages; and for the communication of ſeveral curious Perſian papers, by the help of which my pupils in that language have derived ſuch advantages from my lectures as could not be ſupplied by the ſingle aſſiſtance of the printed volume.

I ALSO deſire the ſame ingenious Gentleman to accept my public thanks for the tranſlation of the Brahminic Prayer, * with which he has favoured me, and which, in compliance

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* Notwithſtanding Mr. DOWE's aſſertion to the contrary, there is reaſon to believe that various tranſlations of Shanſcrit books have been compoſed in the Perſian language; and that the theology and philoſophy of the Hindoos have been a ſubject of enquiry amongſt men of rank in Indoſtan, when letters were much cultivated. In a curious and valuable work compoſed about two centuries ago by the command of the Emperor Akbar, we find a large account of the aſtronomy, philoſophy, religious principles and cuſtoms of this very ſingular nation. This is not the only Perſian work that illuſtrates the hiſtory of a people ſo little known. A tranſlation has been made into the ſame language of the famous Shanſcrit poem, called Mahbarit (or the great war) ſaid to contain a hundred and twenty thouſand ſtanzas. We find likewiſe that Dara Shekoo, one of the ſons of the Emperor Shah Jehan, paid ſuch attention, and gave ſuch encouragement to the profeſſors of the Hindoo Religion, that he was treated as an infidel by his younger brother Aurengzebe, who made this partiality a plea for exciting all the Mahommedans againſt him, and preventing his ſucceſſion to the empire of his father. This learned prince was the author of many works, the moſt valuable of which, perhaps, is his ſummary of the Four Bedes (or ſacred books) of the Hindoos, containing very curious and abſtract diſcuſſions of their metaphyſics and religious principles, *upon the nature and exiſtence of the world — of the ſupreme Being — of the human mind and its faculties — of the worſhip due to the ſupreme Being, as ſole Creator of the world* &c. &c.

Some tranſlated fragments of this work, as well as the original Perſian, having been ſhewn me by Mr. ROUSE, I was highly ſtruck with the ſublimity and beauty of many of the paſſages; and judging that a ſpecimen would be extremely acceptable to the readers of this volume, I requeſted leave to inſert at the end of it *One of the Prayers directed by the Brahmins to be offered up to the Supreme Being.*

volume, and by which every doubt that remains will be removed. To facilitate the attainment of this beautiful language, a Dictionary, and a Grammar, have been publiſhed by two Gentlemen, whom I have the honour to call my friends. The firſt of theſe performances is diſtinguiſhed by immenſe labour and accuracy, the other by that propriety of arrangement which is peculiar to an elegant mind. But a language is neither learnt nor ſtudied in a grammar or a dictionary. It can only be acquired by the help of books, or oral converſe: and it has often been lamented by gentlemen intending to enter into the company's ſervice abroad, and therefore deſirous of learning the Perſian language, that in England where it cannot be acquired by colloquial methods of inſtruction, the ſecondary advantages of printed Perſian volumes ſhould be wanting.

THAT this deficiency may no longer be the occaſion of difficulties and a reaſon of complaint, the Inſtitutes of TIMOUR are now publiſhed in a faithful Engliſh verſion, and the Perſian from which it is tranſlated. Nothing can be more happily calculated for the purpoſe of teaching a language than a work like the preſent, abounding with that ſimple grandeur which is peculiar to Eaſtern compoſitions, and which has been ſo often admired in the ſcriptures of the Hebrew teſtament.

GRATITUDE will not ſuffer me to conclude theſe prefatory remarks, without expreſſing acknowledgements to C. W. BOUGHTON ROUSE, Eſq; for favours which he has conferred with a friendly politeneſs on the work and its editor; for the uſe of a valuable Perſian MS. which containing a conſiderable portion of the original work, has enabled me to collate and correct

many

which I was favoured in anſwer to my earneſt requeſt, and which has received the praiſe and aſſent of all who have read it.

THIS is all, concerning the Author and the Edition, that I think neceſſary to be obſerved to the general readers of TIMOUR's Inſtitutes; a work, which if I am not miſled by the prepoſſeſſions of an editor, will be eſteemed curious and valuable by men of various profeſſions. The ſcholar is ever delighted with a larger knowledge of illuſtrious characters, with their remains reſcued from long oblivion, and all that tends to throw additional light on the hiſtory of mankind. He who ſtudies and profeſſes the military art, will ſurvey with pleaſure modes of marſhalling and encamping armies, and the ſtratagems of a great conqueror, judiciouſly and ſucceſsfully formed, though different from his own. The politician muſt be intereſted in the peruſal of meaſures, by which diſtant nations were united under the ſame government, and which baffled all the dangerous intrigues of powerful courts and deſigning men.

BUT the moſt immediate and evident advantage that can be derived from the preſent publication, remains yet to be told. The ſuperiority which a knowledge of the Perſian language confers on its poſſeſſors in our Eaſt India ſettlements is allowed by all whoſe civil or military ſtations have obliged them to reſide in thoſe countries. To thoſe readers who have not received this perſonal conviction, I recommend an attentive conſideration of Mr. DAVY's letter upon the ſubject, which I have added for their peruſal at the end of this volume,

which I immediately determined to execute. As I proceeded in the tranſlation, I found difficulties in the ſequel, which had not occurred in the ſpecimen: and I obſerved in the courſe of the work ſo many terms of the Military Art, which my ſtudies had never led me to examine, and ſo many idioms of the Tartar Language which no lexicon in Europe has explained, that I choſe to decline the firſt honours of the preſent publication, and deſired to devolve the whole taſk of tranſlation on Mr. DAVY. His knowledge of that art and language pointed him out as one peculiarly qualified to undertake it; and his ready compliance with my requeſt has added an obligation of a public nature to many inſtances of private friendſhip. The tranſlation was fortunately completed, when Mr. DAVY was called to India by an honourable appointment under LORD MACARTNEY. The ſubordinate duties of an Editor, therefore, reverted to me: and I hope that by my accuracy in ſuperintending the impreſſion of the Original, and my diligence in compiling the Indexes, I ſhall give ſatisfaction to my friendly aſſociate as well as to the public. That I may not however loſe any aſſiſtance which a colleague ſo ingenious and intelligent can contribute, I have ſubjoined to this preface a Letter on the Authenticity of the Inſtitutes, with

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public, is all that is wanting to perpetuate the gratitude of the learned world, and to place the name of HUNTER on a footing of equality, in the eſtimation of future ages, with the SLOANES, the MAFFEIS, and other illuſtrious benefactors of mankind.

IT was to the Doctor's library that this publication was indebted for the original MS; and it was ſtill further aſſiſted by a donation of three plates, and a very liberal encouragement of ſubſcription.

which

Of this MS. I publiſhed in 1780 a tranſlated Specimen. The attention with which that experiment of the public favour and opinion was received, gave birth to the preſent work,

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The work will be executed not only with elegance and ſplendor, but with a degree of accuracy and fidelity totally unuſual in publications of this ſort.

The Library comprehends moſt of the early printed books of the xv. century, the rare editions of the claſſics, the expenſive works of natural hiſtory, of general hiſtory, and antiquities; and particularly all the curious and valuable books in medicine. And in addition to this collection of printed books, there is a conſiderable collection of MSS. in all the languages that are cultivated by men of erudition.

The collection of natural history is enriched with ſpecimens of the moſt beautiful productions in every claſs. The claſs of fossils, and likewiſe that of corals, and of Birds poſſeſs many ſpecimens that are peculiar to this cabinet. The claſs of shells is ample and elegant; the ſame character is applicable to that of insects. And there is a numerous catalogue of miſcellaneous curioſities not reducible to any particular arrangement.

This Muſeum, thus ſplendidly and ſcientifically eſtabliſhed, has been the laborious and expenſive acquiſition of a Gentleman, to whoſe love of ſcience the academies of our own and other countries have borne the moſt honourable teſtimonies.

The public muſt be anxious to know the final deſtination of ſuch treaſures; it is largely intereſted in their fate, and would have abundant reaſon to lament their diſperſion. But, happily for the world, their proprietor is actuated by much higher motives than thoſe of mere perſonal gratification; a ſelfiſh, ſolitary love of letters was not the primary inducement that influenced his mind; and in proportion as his treaſures become more important, he feels more ſtrongly the obligation of devoting them to the uſe of the public. Such an act of munificence, as, I hear, He intends to perform in bequeathing his collection to the

public

might then have tended to promote, the preſent age wiſely diſregards ſuch ſuperſtitions.

THE MS. of which I now preſent a tranſlation to the public, is to be found in that ineſtimable repoſitory of literary treaſures, Dr. WILLIAM HUNTER's Muſeum. *

* This Muſeum is univerſally known as one of the moſt auguſt monuments of a love of ſcience now exiſting in the world, and is become much too illuſtrious an object of curioſity not to merit a more exact deſcription than has yet been given of it to the public. My reader therefore will, I am perſuaded, readily forgive me, if I embrace this opportunity of acquainting him in a more detailed manner, with the great extent and variety of thoſe obligations which its generous poſſeſſor has already conferred, and is likely to confer in a ſtill higher degree upon the learned world.

IN ſaying that the Muſeum ſtands unrivalled in the number, uſefulneſs, and neatneſs of the ANATOMICAL PREPARATIONS, I ſay no no more than what every perſon is prepared to expect. No man could approach Dr. HUNTER's Muſeum without a conviction that no exertion of art, no expence would be wanting to illuſtrate and embelliſh a ſcience which his own ſtudies have carried to a degree of excellence, that has made our Metropolis the firſt ſchool of anatomy in the world.

THE collection of MEDALS acquired at an immenſe expence, defies the competition of any Royal Cabinet in Europe, that of his moſt Chriſtian Majeſty only excepted. The latter, which before the eſtabliſhment of Dr. HUNTER's was without a rival, can hardly claim a decided ſuperiority; in many reſpects is confeſſedly its inferior. The Doctor, who is not more diſtinguiſhed by his poſſeſſion than by his knowledge of theſe treaſures, is at preſent employed, with the learned and ingenious Mr. COMBE, in publiſhing a part of them in three diviſions; one containing the Greek cities, another the Perſian, Phenician, Samaritan, Palmyrene, Punic &c. and the third the Greek Kings.

If the reader of this preface has not perused any history of TIMOUR's actions, he will think these praises laboured, perhaps will call them extravagant; if he has, he will consider them as the free tribute which honest admiration and a feeling heart pays to the virtues of an exalted character. There is, however, another reason which has induced me to speak so largely in this place of TIMOUR's character, and of the History written by himself: for from that History he selected those Designs and Institutes which I have the honour of presenting in this volume to the public.

THERE is ever a solemnity and a kind of sacred authority in the instructions which a dying parent delivers to his offspring. When the Lord of the East laid down his sceptre, which he had long and well supported, he did not leave to his successor a verbal injunction, a short lesson of morality, which might soon be forgotten amidst the cares and pleasures of a court; but bestowed with his empire a gift more valuable, the art to preserve it. In the leisure of his declining years, he had thrown a retrospective eye over the scenes of a long and various life, and thence he committed to writing for the perpetual instruction of his imperial descendants, those rules of government and those measures of policy which himself had invariably followed: and from his History he collected, without regard to chronological order, the several plans he had formed, and their success. To these he added his OMENS, which are omitted in this publication, because, however consistent they might have been, when they were written, with the manners and religion of the East, and whatever political purposes they

might

vices from the reader's eye, and reflected upon his virtues more light than they will bear. But these harsh opinions can be pronounced or credited by those only who are unacquainted with his writings, and the praise which his enemies have given him, that he was a lover of veraciy, who hated, detected, and punished falsehood, with sincerity, penetration and constancy. That he might pursue his great objects by the light of truth, he made use of every friend and every foe: and in his Institutes he does not blush to acknowledge his errors and misfortunes, but glories that he has profited by them. Ambition, the infirmity of noble minds, was perhaps his only fault. The desire of conquest is a principle which the liberty of modern times has justly reprobated. But TIMOUR's conquests were in a great measure produced by other causes; by the manners of the age and country in which he lived, and by the treachery of kings, who whilst they envied his greatness, professed themselves his friends. It is needless to speak of his valour; for who has not heard of his successful wars, his perseverance and resolution in distress, and his serene and temperate conduct after victory? That he possessed the humane and liberal virtues cannot be doubted, when we read that he forbore to take revenge when it could not interfere with his interest, and that he extended the rights of subjects and citizens to nations who were willing to be slaves. When he had seen his vast empire rising, like the infant world, out of anarchy under his victorious hands, he dispensed order through every part of the dominion he had created, and governed it with wisdom, justice and benevolence. There is therefore less reason to blame his ambition, than to admire the amiable moderation by which it was restrained.

In the thirty ſixth year after the death of TIMOUR, his life was again written, in Arabic, by Ahmed Ibn Arabſhah, a Syrian. That author poſſeſſed, like the former, a lively and deſcriptive pen: but what he gains in elegance, he loſes in truth and candour; for in every page of his work may be diſcerned the hatred of a conquered enemy, and thoſe national prejudices which are diſgraceful to an hiſtorian.

OTHER hiſtories of TIMOUR's life and actions have been written, and ſome of them are now preſerved in European cabinets. One of them which has eclipſed the reſt, and which alone deſerves to be the object of our particular notice, was written under the conqueror's inſpection, if not by his own hand. The ſuperior value of this hiſtory is at once perceived: for it was drawn not only from thoſe authentic ſources to which Ali Yezdi found acceſs, but alſo from a perſonal recollection of thoſe tranſactions whoſe motives and objects were perhaps known only to himſelf. It has not yet found its way into Europe: but I have been informed by Mr. DAVY, who has read it in the Eaſt, that it is a minute and faithful narrative of an intereſting and eventful period. I therefore hope my friend, who will ſpare no ſearch or expence to procure it, will bring it with him when he returns from his public ſtation abroad, and tranſlate for the information and entertainment of his country, a larger and more certain account of TIMOUR's conqueſts than we now poſſeſs. To this hiſtory, ſome who have no other wiſh than to leſſen its eſtimation, have objected, that it muſt certainly be partial, and that its imperial author muſt have ſtudiouſly concealed his

PREFACE.

THE illuſtrious Name of TIMOUR was firſt made known to Europe by tradition: and his heroic actions are ſtill celebrated by many who have never ſeen the hiſtory written by Ali Yezdi, nor peruſed the accounts of D'Herbelot and Voltaire. I am therefore happily unencumbered with the embarraſſments of an author who labours to combat general prejudices, or to introduce a new character to the world.

THE life of this great conqueror was written, in obedience to the command of his grandſon, by Ali Yezdi, a native of Perſia. That work, which has been tranſlated into French by Petis de la Croix (and from his tranſlation into Engliſh) is valuable, not ſo much for the flowery phraſes with which it abounds, as for the authenticity of its materials: it was collected from the journals regularly kept by the Emperor's ſecretaries, in which were recorded every event and tranſaction of his reign.

IN

TO

WILLIAM DEVAYNES, Esq.

CHAIRMAN,

AND THE OTHER DIRECTORS

OF THE

HONOURABLE THE EAST INDIA COMPANY

IN THE YEAR 1780;

THIS WORK,

WHICH THEIR MUNIFICENCE

HAS CAUSED TO BE PUBLISHED,

FOR THE INSTRUCTION OF THE COMPANY'S SERVANTS

IN THE LANGUAGE OF THEIR SETTLEMENTS IN THE EAST,

IS WITH MUCH RESPECT AND GRATITUDE INSCRIBED

BY

W. DAVY AND J. WHITE.

INSTITUTES
POLITICAL AND MILITARY,
WRITTEN ORIGINALLY
IN THE MOGUL LANGUAGE,
BY THE GREAT
TIMOUR, IMPROPERLY CALLED TAMERLANE;

First tranflated into PERSIAN by ABU TAULIB ALHUSSEINI; and thence into ENGLISH, with Marginal Notes,

BY MAJOR DAVY,
PERSIAN SECRETARY TO THE COMMANDER IN CHIEF OF THE BENGAL FORCES
From the Year MDCCLXX to MDCCLXXIII.
AND NOW PERSIAN SECR. TO THE GOVERNOR GENERAL OF BENGAL.

The Original PERSIAN tranfcribed from a MS. in the Poffeffion of Dr. WILLIAM HUNTER, PHYSICIAN EXTRAORDINARY to the QUEEN, F. R. & A. S. and of the ROYAL ACADEMY of SCIENCES at PARIS; and the WHOLE WORK publifhed with a Preface, Indexes, Geographical Notes, &c. &c.

BY JOSEPH WHITE, B. D.
FELLOW of WADHAM COLLEGE, and LAUDIAN PROFESSOR of ARABIC IN THE UNIVERSITY OF OXFORD.

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TIMOUR.

From an Original in the Bodlean Library